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CATECHISMS

OF THE

SCOTTISH REFORMATION.

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CATECHISMS

OF THE

Scottiſh Reformation.

EDITED, WITH PREFACE AND NOTES,

BY

HORATIUS BONAR, D.D.

Quhair is the wittis wont to reule Scotland?
Go, reid the buik, repeit the ſtoryis auld.

OLD POEM.

LONDON:
JAMES NISBET AND CO., BERNERS STREET.
1866.

The greit loving and blythnesse of God's word.

Our bairnes now weill knawis how
To worship God with service trew;
Quhilk mony zeir our fathers deir
Allace therefore, full sore misknew.
Yet God did feid his chosin indeed
As Noy and Lot and mony moe,
And had respect to his elect
How ever the blynd warld did goe.

Wha wald be saif, first this maun haif,
To knaw their sin, syne trow in Christ;
Big on this ground, let lufe abound,
With patience, prayer, hope and trust.
On God thou call, thanke him of all
To serve thy neighbour give thy cure;
Thy conscience free mone ever bee;
This can give thee no creature.

Old Scottish Ballate

PREFACE.

IT is not from the mere love of what is old or national, that I have been led to re-edit these rudimental standards of the Church of Scotland. I wish certainly to preserve them; but not as mere fossils for a museum; not as the footprints of an extinct race; not as relics of an exploded theology, or an obsolete religion. I would reprint them because of their genuine and unaltered value, and as embodying truths which are quite as necessary for us as they were for our fathers.

The truths of the Reformation are not obsolete. Their human classification and language may go out of date; they themselves remain. They are not old anchorage-ground, which the elevation of the coast during these three centuries has left dry. Nor are these catechisms old anchors from which the cables have been slipped, and which have been left to rust on the beach or sink into the sands; superseded by modern inventions better fitted to abide the storm. The doctrines themselves are not ephemeral, nor have the formulae in which our fathers clothed them been proved to be either inaccurate or inadequate. In so far as they do not fit in with "the spirit of the age," there is room for fair inquiry as to whether the fault may not belong to the age rather than to the *dogmata* or their *formulae*.

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This question becomes the more legitimate and the more necessary when we find that the same objections are raised against divine revelation as against human creeds. So long as the discussion turned upon the correctness of *human* language or *human* statement, it might be held honest and lawful; but when it is found that the objections are of such a kind as to bear equally against all language and all statements, divine or human, given forth centuries ago, before the age of "progress" had set in, the discussion must be reckoned both irreverent and incompetent, inasmuch as it not merely trenches upon the inspired perfection of the word, but also overthrows that word wholly by introducing into it those elements which used to be supposed to be specially excluded from it, changeableness and immaturity. To attack human catechisms and confessions is fairly within our province; to attack them on the plea that they are at variance with Scripture, is but the discharge of a plain duty; but to attack them with arguments which tell equally against the Bible, and which, as used by some, are really meant to do so, is not only to adopt a deceptive line of argument, but it is to give currency to a rationalism, the issue of which can only be the belief of everything or the belief of nothing.*

If the Bible has proved itself unsuitable to any age or nation, it must have proved itself destitute of that which is one of the special characteristics of a revelation, *universal adaptation.* Flexible yet not mutable; capable of expansion yet not of compromise; possessing every variety of note, yet never uttering an uncertain sound; speaking to the Apostolic age, speaking also to the age of the Reformation; teaching

* "They are in the right in naming the modish innovations, and opposition to creeds and confessions, *Theologia indifferentifica.* We have an old Scots phrase that sometimes I cannot help applying to them—they love elbow-room. And this is certainly at the bottom of their eagerness against forms of sound words."—*Wodrow's Letter, in Wodrow Correspondence,* vol. iii. p. 450.

the first century, yet teaching the nineteenth with equal explicitness ; such is the Bible.

Nor is this adaptation secured at the expense of accuracy, or by means of allegory. On the contrary, the more that its minute accuracy and literality are assumed, the more complete is its adaptation found to be. It is the EVERLASTING word ; not the word of this age or that age, of this nation or that nation ; but of all ; not the word that suits one national character but not another, that does with barbarism but not with refinement, that falls in with one temperament but not with another ; that speaks to the Jew but not to the Greek, to the Athenian but not to the Roman, to the Persian but not to the Scot, to the Genevese but not to the Parisian, to the Teuton but not to the Celt ; but truly the word which finds passage for itself into every ear, which wakes up a response in every soul ; suiting all men, all ages, all minds, all nations ; the only book which can bear translation into every language, and which, the more literally it is taken, is found the more suitable to all.

And as is the Bible, so are those works which most largely embody it ; which are most thoroughly penetrated by its truths ; which come nearest it in spirit and in diction. Such we believe our Reformation standards to be ; not the Scottish only, but the English, the Helvetian, the Belgian, the Bohemian, the Gallican, and others of that era. Being human compositions, arranged after human manner, clothed in human phraseology, and compiled to meet the exigencies and errors of a particular age, they do not partake of the largeness and manifold fitness or expressiveness which belong to the divine volume ; yet they have less of the provisional and ephemeral than uninspired compilations usually have. We meet with expressions once and again, which we should be disposed to part with, especially when we get upon sacramentarian ground ; for the dregs of the baptismal and eucharistic *opus operatum*

of Popery are visible in many a Reformed document; but, discounting some small expressions, we accept these old creeds as still true and still suitable; more *universal* in their teaching than some modern progressionists like to allow. We can still safely say to our children as our fathers did to theirs,

"Go, reid the buik, repeit the storyis auld."

Our Scottish catechisms, though grey with the antiquity of three centuries, are not yet out of date. They still read well, both as to style and substance; it would be hard to amend them, or to substitute something better in their place. Like some of our old church bells, they have retained for centuries their sweetness and amplitude of tone unimpaired. It may be questioned whether the church gained anything by the exchange of the Reformation standards for those of the seventeenth century. The scholastic mould in which the latter are cast has somewhat trenched upon the ease and breadth which mark the former; and the skilful metaphysics employed at Westminster in giving lawyer-like precision to each statement, have imparted a local and temporary aspect to the new which did not belong to the more ancient standards. Or, enlarging the remark, we may say that there is something about the theology of the Reformation which renders it less likely to become obsolete than the theology of the covenant. The simpler formulae of the older age are quite as explicit as those of the later; while by the adoption of the biblical in preference to the scholastic mode of expression, they have secured for themselves a buoyancy which will bear them up when the others go down. The old age of that generation is likely to be greener than that of their posterity.

The age which furnished the documents we publish was not so decidedly an age of dogma as its successor. In the Reformation we find doctrine, life, action, nobly blended. Between

these there was harmony, not antagonism; for antagonism in such cases can only arise when the parts are disproportionately mingled. Subsequently the balance was not preserved; the purely dogmatical preponderated. This was an evil; yet an evil not so easily avoided as some think; for as the amount of error flung upon society increased, the necessity for encountering it increased also; controversy spread; dialectics rose into repute; and the dogmatical threatened to stifle or dispossess the vital.

We do not write thus, as if detracting from the importance of doctrine. It is not of the *value* of doctrine (call it δόγμα, or διδαχή, or διδασκαλία,) that we have been speaking, but of the *space* assigned to it in different ages; the *bulk* which it is made to occupy in Christianity. Our appreciation of a truth is one thing; our assignment of its legitimate use, place, proportion, relation, is quite another.

The neglect of this distinction has led some to decry *doctrine*. They set up *life* and *dogma* as antagonists; lauding the former at the expense of the latter. This is foolishness. What we accept, as the true adjustment of conflicting claims, is life and dogma in communion; not life without dogma, nor dogma without life; not theology without religion, nor religion without theology.*

* Though some of our modern men of "breadth" profess zeal for "religion" while depreciating "theology," it is but seldom that we find the haters of theology lovers of religion. When Sir J. G. Dalziel edited "the Gude and godlie ballates" of the Scottish Reformation, he took care in his Preface to shew that it was no love of Protestantism, or of the Bible, or of religion, or even of morality, that led him to this. His hatred of the theology of the Reformers obtrudes itself frequently; but his hatred of their religion, and of all religion, is still more obtrusively exhibited. "No religion (he says) has existed without a foundation or intimate connection with matters of the grossest obscenity."—*Cursory Remarks*, p. 39. He seems to have edited these old religious "ballates" under the idea that the coarseness of some parts would bring both the men and their religion into contempt. The volumes of ancient Scottish poetry, edited by Pinkerton and Allan Ramsay, reveal the same spirit, though betraying more love of indecency.

"Religion without theology" is a phrase meant to sound well; quite *ad captandum*; yet, after all, a deception. There can be no such thing. A tree must have a root. The phrase implies that theology has been the prison-house of religion, and that there must be emancipation from theology before religion can exercise her functions. It looks at religion as a beautiful flower imbedded in a block of ice; and demands the melting of the ice, and the liberation of the flower. And yet while willing to sweep away Christian theology, the inventors of the above watchword revel in the *pagan* theology of ancient Greece, and see in the thirty thousand gods of old Olympus the excellency of the religion of Homer and Plato. Religion is regarded as a sentiment, to be classed with other sentiments, such as the poetic, the pictorial, the amatory; one of the luxuries, or perhaps one of the necessaries of life; whether embodied in solemn music, or ritual performances, or showy vestments, or mythological pictures, or hymns to Maia, Mary, Venus, Jupiter, or "the god of the Hebrews." Liberty is accordingly claimed for each man to gratify the religious sentiment in his own way; the Egyptian to hew mountains, the Greek to chisel statues, the Hindoo to cast brazen images, the philosopher to shape ideal gods, which, most likely, he never, after all, means to worship.

Christianity, say many among us, is a *life*, not a *dogma*; and they reckon this the enunciation of a great and unappreciated truth. It is, however, a mere truism, or it is an unmeaning antithesis, or it is an absolute falsehood. It sounds oracular and great; it is only pompous.

Christianity is both a life and a dogma; quite as much the one as the other.

But it is a dogma before it is a life; it cannot be the latter till it has been the former. It is out of the dogma that the life emerges; not the dogma out of the life; and the importance

that is attached in Scripture to *knowledge*,—right knowledge,—should make us cautious in disparaging doctrine, as if it were harmless when wrong, and impotent or uninfluential when right. The mystics of different ages have tried hard to depreciate doctrine, to praise what they call "the spirit" at the expense of "the letter"; and it is somewhat remarkable that infidelity has generally taken their side, joining with them in their jests at creeds and their sneers at dogmas. Many of the statements which we hear from advocates of the "advanced Christianity" of our day are a mere variation of the old infidelity which told us, in the last century,

> "For modes of faith let fools and bigots fight,
> His can't be wrong whose life is in the right."

The object of thus opposing *life* to *dogma* is obvious enough, though not generally avowed. These theological revolutionists dislike trammels. *Free-thinking* in its widest sense is what they hold to be the creature's birthright. "Our lips are our own, who is lord over us?" is their maxim. Our thoughts are our own, who shall fetter them? Our pens are our own, who shall constrain them? Thus, secretly at least, do many reason. Creeds, they say, are dungeons for the old; catechisms are fetters for the young; and doctrine in general, at least if precise and defined, is inconsistent with liberty of thought and expansion of intellect. "Life" is a pliable thing; it is an unfenced common; it may be anything a man likes to call it or to fancy it; there is no imperilling of human liberty in calling Christianity a *life*; the men of "progress" and "freshness" are safe in making this their standard; for Christianity = life may mean just Christianity = o; at least it is an equation capable of being so manipulated as to bring out any result which the theological algebraist may desire.

The exultation expressed in many quarters at the variety of

opinions afloat, specially in the ecclesiastical world, is indicative of anything but goodness. It is sheer love of discord or anarchy, that seems to prompt this exuberant glee. Every new utterance of scepticism, especially on religious subjects, and by so-called "religious" men, is cheered, as another howl of that storm that is to send all creeds to the bottom of the sea; the flowing or receding tide is watched, not for the appearance of truth above the waters, but for the submergence of dogma. To any book or doctrine or creed that leaves men at liberty to worship what god they please, there is no objection; but to anything that would fix their relationship to God, that would infer their responsibility for their faith, that would imply that God has made an authoritative announcement as to what they are to believe, and what they are not to believe, they object, with protestations in the name of injured liberty. Their dislike of an inspired or even an accurate Bible sufficiently exhibits the dread they have of any such pressure upon the conscience as would result from a *perfect revelation*.

And then there is the advantage of having a popular and high-sounding watchword. "Christianity a *life*, not a *dogma*," sounds nobly. It is quite a formula to *tell*; fitted to *take* with a superficial public; an axiom rather than a proposition; just the thing for empiricism, or mysticism, or free-thinking, to flaunt upon their banners. It *takes* largely; it convinces hundreds without further inquiry or argument; it is plausible; it is in harmony with the spirit of the age; it is so catholic and comprehensive; it would enable us to believe any one to be pious,—Moslem, Hindoo, Romanist, Pantheist, or Sceptic,—who could produce a worthy and earnest life.

It is, however, too comprehensive to satisfy. Suspicions come in as to the latitude thus allowed. The question rises, Must there not be a limit, and must not that limit come in the shape of *dogma* after all? Must not this thing called "Chris-

tian life" or "religious life" be defined by some kind of doctrine, and have its basis in some fixed truth? Circumscription to some extent is felt to be necessary; for it is surmised that "life" cannot be altogether abandoned to self-will and self-judgment, or intuition, without some safeguard; and that life may become so loose doctrinally as to be in danger of becoming loose morally. For, *as yet*, it is only *dogmatical* free-thinking that has been held legitimate; *moral* free-thinking is discouraged; nay, is supposed to be condemned by the formula, "Life, not dogma." It will, however, task the ingenuity of the ablest to shew why there should not be the latter if there be the former, and wherein socialists are wrong in the liberty which they claim for humanity to *do* as well as *to believe* what it pleases or finds convenient.

Thus we are forced back upon dogma by that very formula which disallows it. It is acknowledged that the "life" so lauded must be defined, else it is a nonentity, and that in proceeding to define,—however vaguely the limits may be drawn,—we must have recourse to *dogma*. In the investigation of the dogma, we are brought into contact with the life; for truth quickens, error kills; truth feeds, error poisons; and without truth life is an impossibility. The amount of truth which may be requisite to sustain life, or the quantity of error which will prove fatal to it, is not for man to determine. But *truth* there must be, else "life" is a mere air-bubble.

Now, disguise it as we may, truth is dogma. Let men sneer at catechisms and creeds, as bondage and shackles, let them call them skeletons, or bones, or something more offensive still, these formularies are meant to be compilations of *truth*. In so far as they can be shewn to contain error, let them be amended or flung aside; but in so far as they embody *truth*, let them be accepted and honoured as most helpful to the Christian life; not simply sustaining it, but also

giving it stability and force; preventing its being weakened or injured by change, caprice, love of novelty, or individual self-will.

The Bible is a book of dogmas and facts; these two parts making up the one book, as soul and body make up the one man. The facts are the visible embodiment of the dogmas, the dogmas the spiritual interpretation of the facts. Religious life or piety is the result or product of these;—the effect produced upon man by the right knowledge and use of these. Faith transfers them from the exterior region of our being to the interior; and, thus transferred, they issue in religious *life*,—life comprehending both the inner spirituality and the outer walk. To oppose life and dogma to each other, is not so much to depreciate creeds as to misunderstand the Bible, and to represent life and the Bible as antagonistic to each other.

It is true that these dogmas are, in Scripture, frequently gathered up into, and represented by living men. Specially are they exhibited in the great life, which may be said to be the one biography of the Bible, the life of Him who is both "the truth and the life." Yet this personification or incarnation of dogma or truth does not confound life and doctrine, but rather gives to each its own position and worth.

"Knowledge is power," said Bacon, as Solomon had said before him, "a wise man is strong." And in this knowledge or wisdom, which is but another name for doctrine, are contained the dynamics of all true religious life.

Though divine truth is deposited in the person of "the Christ," the "Word made flesh," yet the truth is not thereby sunk or lost sight of; nor does it become a trivial matter to know or not to know the truth, provided we love the Lord Jesus. The error of some religionists on this point is specious, but it is full of peril. As truly as exclusive regard to abstract doctrine lands us in rationalism or an unliving orthodoxy, so does exclu-

sive regard to the person of Christ land us in mysticism. The doctrine and the person mutually reveal each other. It is evil to say, I have the person, let the doctrine go ; for how can that person be understood, appreciated, loved, honoured, confided in, unless illuminated by the truth, which shews us who and what he is in himself ; who and what he is to us ? Remain ignorant of the doctrine, and you remain ignorant of the person ; nay, that person becomes a mysterious shadow,—vague, unintelligible, and unloveable.

Joseph Milner first suggested the idea of searching church history for life irrespective of doctrine. He did not mean to undervalue the latter, and yet he often leaves the impression on the reader that any utterances of warmth or life are sufficient to warrant the conclusion that there was genuine Christianity, even where doctrine was grievously at fault. He has gathered some strange characters into his historical net by this process ; his ecclesiastical history, in some respects so admirable, is marred by this flaw. His rather indiscriminate praise of some of the fathers has done much to lessen men's suspicion of their fitness to be the guides and teachers of the church. His history revived admiration and relish for the fathers, and may be called the real starting-point of Tractarianism. Long before Newman taught or Keble sung, Milner had indoctrinated the evangelical mind of England with a certain measure of veneration for such men as the self-righteous Jerome and the imperious Gregory. He did not mean it, and yet he familiarised the minds of Christians with patristic portraits, so evangelically painted and draped that men took them all for veritable saints, trustworthy divines and ecclesiastics. His idea of a church history was in one aspect a true one ; but it was one which could only be safely carried out by a mind of keener penetration and more fearless discrimination than he possessed. His charity in covering the multitude of the sins and errors of the fathers,

has not only revived the patristic spirit, but, strange to say, has given countenance to the principle of the advanced theology that Christianity is a life, not a dogma. He did not hold this himself; he has, we may say, protested against it; yet the construction of his history has indirectly inculcated and illustrated it.

Few falsehoods are more insidiously working their way into the minds of men in our day than this, of setting life and dogma, religion and theology, the heart and the mind, in opposition to each other. Religion without a creed, religion without truth, religion without the Bible, religion without Christianity, religion without Christ,—is set down now, not simply among things *possible*, but amongst things *desirable*. Religion as a sentimentalism, an abstraction; religion without reference to any book, or any church, or *any particular God*, is to have our homage paid to it as a necessity, or at least a propriety; but no more. "Unconditioned" religion is to be accepted as not inconsistent with philosophy or liberty, but conditioned or defined religion is to be regarded as bondage or imbecility. It seems to be reckoned a discovery of modern philosophy (though it is but a reproduction of the idea embodied in the Roman pantheon), a felicitous discovery; the only preservative against atheism. For under such names as the "silences," the "solemnities," the "darknesses," the "eternities," every body can worship what god they think best, without "irreligion," and yet without "superstition."

The intellect (it is said) can have nothing to do with the supernatural; and as revelation professedly deals with the supernatural, it can only be received as poetry is received and dealt with! It appeals to certain religious tastes or instincts in man; let it be used to gratify these, but let it be understood that, as the declaration of truths claiming submission from intellect and conscience, it is now out of date! Let men, if

they please, gratify their religious taste by reading the Bible; but let no one deliver himself over to the baseness of believing what it says!

Yet possibly out of the wrecks of our present Bible, another Bible may emerge, sifted, purified, reconstructed. The "Bible that is to be," and "the Christ that is to be," are at present only hinted at. The disintegrating process is not yet complete, the superhuman ingredients have still to be ejected, the winnowing has yet to be carried through; after these the reconstruction may be attempted; but to whose hands can this be confided? Can man do it? He can fell the oak and strip off its branches. Can he replant, revivify, reclothe it?

Whether the "Bible that is to be," and "the creed that is to be," will serve humanity as nobly as the Bible and creed of the past have done, another generation may be able to tell.*

* Some are evidently moving farther. Disentangled from dogma,—at least from divine dogma,—they do not see why they should not claim the liberty of saying what deity they will worship, if they are to worship at all. The "God that is to be," is evidently one of the subjects of speculation to them. Thus Mr John Stuart Mill writes:—"If, instead of the 'glad tidings' that there exists a Being in whom all the excellencies which the highest human mind can conceive exist in a degree inconceivable to us, I am informed that the world is ruled by a Being whose attributes are infinite, but what they are we cannot learn, nor what are the principles of his government, except that 'the highest human morality which we are capable of conceiving' does not sanction them; convince me of it, and I will bear my fate as I may. But, when I am told that I must believe this, and at the same time call this Being by the names which affirm and express the highest human morality, I say in plain terms that I will not Whatever power such a Being may have over me, there is one thing which he shall not do: He shall not compel me to worship Him. I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures; and, if such a Being can send me to hell for not so calling Him, to hell I will go."

The impropriety of the above passage does not consist merely in the haughty language used, nor yet in the assumption that our moral sense has something to do with our rejection of a false object of worship, as when it revolts from the thought of worshipping such an impure deity as the heathen Jupiter; but in the claim of an individual right in every creature to worship his own idea of God; that is, to be maker of his own God; to be something more than God; in the refusal to admit God's right to prescribe worship to us, or even to announce his own attributes, save under challenge from his creatures; in the assumption that no being can be good whom Mr Mill does not think to be so. So that the evil, as well as the

The "mind" or "understanding" occupies large space in all inspired directions, for the instruction of either young or old. "A people of no *understanding*" (Is. xxvii. 11) is God's name of reproach to Israel in the day of their apostasy, and his description of their return from their evil ways is, "they that erred in spirit shall come to *understanding*, and they that murmured (the rebellious) shall learn *doctrine*" (Is. xxix. 24). "That the soul be without *knowledge* is not good," says the wise man (Prov. xix. 2); and acting on his own proverb, "the preacher still taught the people *knowledge*;" he sought to find out "acceptable words"—"words of *truth*" (Eccles. xii. 9, 10). And though knowledge and wisdom are not identical, yet he places them side by side, as of one kindred, one brotherhood. There may no doubt be knowledge without wisdom, but there cannot be wisdom without knowledge. Errors, falsehoods, uncertainties, are as much at war with sound *wisdom* as with sound *knowledge*, are as inconsistent with *truth* as with *goodness*. "A man of wisdom, but without the knowledge of God;" or "a good man, but far gone astray in error;" these are not formulae which Scripture anywhere

fallacy of the statement is not to be found in what it says or seems to say, but in what it does not say nor seem to say. It *seems* to say I will worship none but a good God; but it does not really say this; it says, I claim the right of judging what constitutes goodness in God, and of pronouncing on what is inconsistent with goodness; and if revealed goodness does not accord with my standard, or if I find anything at variance with this revealed goodness, I will withhold all worship, at whatever risk. Thus, one man says I will worship no God who permits pain to exist in his world; for that is not goodness. Another says, I will call no being good who suffers wrong and oppression to prevail in his world; for if he pleased, he might prevent it. Mr Mill's resolution to worship no God whom *he* does not think good, is the infidel's reason for worshipping no God at all; nay, is the atheist's reason for concluding that there is no God at all. Non-submission of our intellect, or moral sense, to an ascertained revelation (resting on miracles as the divine attestation), because of *apparent* contradictions in the divine government, or *apparent* anomalies in the divine procedure, or *apparent* antagonisms in the divine character (as judged by our imperfect moral sense, or according to our limited view of events), is wholly unreasonable, and must terminate in atheism, if it do not re-act and land us in the credulousness of superstition.

allows, though so common even among those who name the name of Christ.

Our Reformers, following Scripture, abhorred *error*. They regarded it as *sin*, as in itself evil, and as the root of almost every evil. They loved *truth*, upheld it, sought to spread it. They eschewed error as poison; they prized truth as medicine, containing in it the world's true health. They knew that men might have it and yet not use it, that they might abuse it, that they might "hold it in unrighteousness;" but they loved it still, and refused to believe that any untruth, however beautiful, however well argued or well adorned, however recommended by authority, or antiquity, or genius, could be available for the revivification of collapsed prostrate Europe, for expelling the poison of ages from the veins of humanity, for bracing the constitution of the race, even apart from the great purpose of saving the lost, of gathering in the chosen of the Father, the purchased of the Son.

Our Reformers, working on the model of the Bible, laboured to set *truth* before the nations. They did not despise "head knowledge." They were careful that head knowledge should be true knowledge; and, in so far as it was so, they urged its widest propagation; undeterred by the thought which acts as a drag or damper on some, "What is the use of head knowledge without heart knowledge?" They had confidence in truth, because it was of God, and because it was the representative of Him who is the wisdom and the truth of God. They felt that truth could be trusted to do its own work, and to fulfil its heavenly mission among the sons of men; and so they launched it forth as seamen do the lifeboat; they spread it far and wide, as husbandmen do the precious seed, believing in its vitality, and its power to spring up and cover the broad fields of earth with its summer green and autumn gold.

They had faith in the truth, because they had faith in the

Bible, and they had faith in the Bible because they had faith in God, and in his almighty, all-quickening Spirit.

Are we not often traitors to the truth under the pretext of cautioning men against "head knowledge?" In decrying the latter, do we not often disparage the former? Are we not cowards in our propagation of the truth? Are we not but half in earnest, playing with the sword, not wielding it; or wielding it with a timid unbelieving arm, as those who have no confidence in its edge or power?

Truth is *one*, not many; truth is sure, not doubtful. There is but one true creed, one gospel, one revelation; there is but one faith that saves and blesses; "One Lord, one faith, one baptism, one God and Father of all."

Let us honour the truth as God has done, as his apostles did, as our Reformers did. Let us fearlessly wield it; let us give it fair play and full swing everywhere. It is "quick and powerful, sharper than any two-edged sword." It is a fire, melting the iron; it is a hammer, breaking the rock in pieces.

Truth is not the feeble thing which men often think they can afford to disparage. Truth is power; let it be treated and trusted as such. We need not discuss the question as to the frequent divorcement of head and heart, in the matter of knowledge. Let us beware of undervaluing either; but still more let us beware of that unscriptural, unphilosophical sentimentalism which affirms that the heart may be all right when the head is all wrong.

It was this noble confidence in the *truth* that led the Reformers to compile their confessions and catechisms. Not that they worshipped dogmas and abstractions, whether bare or jewelled; but they clave to *the truth;* and they, like men of straightforward understandings, knew that truth requires to be defined, gathered up, condensed, presented in different forms, so as to suit, as much as may be, all classes, all ages, all minds.

Hence they compiled their "forms of sound (wholesome) words," their "moulds of doctrine;" not to stereotype truth after one exclusive pattern; not to compress and stiffen it into fixed human shapes, or to destroy the divine order in which it is given us, by confining it to a human classification, or to alter its divine proportions and large amplitude of sweep by expanding unduly that which God has not expanded, or narrowing that to which he has given breadth and fulness according to his own purpose and knowledge; but to facilitate the expulsion of error and the entrance of truth; to present God's testimony to man in such aspects, or proportions, or fragments, as would make forgetfulness or erasure from the mind and memory all but impossible.

Catechisms of a certain sort had been known in early ages and churches.* These however were not constructed on the method of question and answer; but were manuals of doctrine, or brief creeds, somewhat fuller than the Apostles' Creed; such as we have in one of Chrysostom's homilies, which is entitled Κατήχησις πρὸς τοὺς μελλοντας φωτίζεσθαι, "A Catechism for those about to be baptized,"† and in Augustine's Tract *de catechizandis rudibus*, which was written at the request of a Carthagenian deacon. These hand-books were not regularly authorised; for the church had sanctioned only the three creeds; but on the basis of such summaries public and family instruction was carried on. As to the latter, Chrysostom thus writes, "Let the husband repeat to his wife the things which have been spoken in the church; let the wife learn, let the children attend, and let not the servants be forbidden from listening.

* See Suicer's Thesaurus; Herzog's Encyclopædia; Wheatly on the Book of Common Prayer, c. viii.; Bingham's Antiq. b. iii. c. x. Clarisse's Encyclopediæ theologicæ epitome, pp. 553–563. Arnd's Lexicon Antiquitatum ecclesiasticarum, pp. 82–87. In all these the reader will find full information as to early catechisms, catechists, and catechumens.

† Hom. xxi. to the people of Antioch.

Make thine house to be a church, for thou wilt have to answer for the salvation of thy children and thy servants."*

But it was the Reformation that introduced catechising in earnest; and, not till the example had been set by the Protestant churches, did Rome, in her Trentine catechism, tardily and reluctantly direct its efforts to the instruction of the young and ignorant. That these were merely out of rivalship, or to save appearances, is evident from the prolixity of the catechism, and its being locked up in the Latin tongue. The Oriental churches are still without a catechism for the people. The approaches to it in the Greek, the Armenian, the Coptic, are mere pretences.

The Churches of the East and West have cared little about popular instruction or the training of the young. Ignorance served their purposes quite as well as knowledge.

The nature of catechising seems to have been well understood by the Reformers, and its utility thoroughly appreciated. "In catechising we must use," says Wolfgang Musculus, "intelligible language, not verbose and confused, but precise and methodical. They in the church who thus instructed the ignorant were called catechists, and this form of instruction a catechism" (Com. in Corinth. p. 558.) Of all this, he adds, we find nothing in the papacy—"quorum nullus usus in papatu remansit."†

But the Reformers began in thorough earnest to instruct the people. It was their duty, and it was their safety. Hence the numerous catechisms published in the sixteenth century.

The first Reformation catechism was that of Brenz (or

* Sermon on Gen. vi.

† This commentary was published in 1559, and the Trentine Catechism had not yet seen the light. According to the statement in the Preface, this Catechism (which is nearly ten times the bulk of any of the Reformed Catechisms, and could never have been intended for the instruction of the common people), was elaborated between the years 1562 and 1566.

Brentius). He set schools on foot in 1526, and prepared a catechism for their use.

After Brentius came Luther, with his larger and smaller catechisms, in 1529.* These went out over Europe, among old and young, and did something in the great warfare of that day. But, after all, Luther's catechisms are rather poor, in so far as doctrine is concerned; and strange to say, he preserves the popish division of the decalogue, uniting the first and second commandments, while dividing the tenth. He teaches that "baptism worketh remission of sins, delivereth from death and the devil," &c.; also, that the Lord's Supper is "the real body and blood of our Lord Jesus Christ." Like all the great Reformers, however, he used his greatness and his learning in behalf of the young and rude, counting it no shame to stoop to the simplicity of style and thought needful for the teaching of these. What is called "intellectual" teaching and "intellectual" preaching will never penetrate the mass, will never be found really to suit more than one-tenth of a community. If the ministers of the Reformation, whose scholarship was of the highest kind, thought it no compromise of dignity to be plain in speech, that so the youngest and poorest might understand their instructions, we need not think it beneath us to labour after equal simplicity. Elaboration and profundity do not always indicate wisdom, and they do not always answer the purpose of conveying truth to the soul.

As Luther's introductions to his Catechisms contain some excellent counsel, we give some extracts at length:—

"I have been impelled to cast this Catechism or Christian doctrine into this simple form, by the lamentable deficiency in the means of instruction which I witnessed lately in my visitation. God help us! what deplorable things have I seen!

* Venema's Inst. Hist. Eccl. vol. vii. p. 75; Merle D'Aubigne, vol. iv. p. 45.

The common people, wholly without any knowledge of Christian doctrine, particularly in the villages; and many pastors, alas! almost as incapable of teaching them; and yet they must all be called Christians, all be baptized, and all receive the holy sacrament, although they could not so much as repeat the Lord's Prayer, the Creed, or the Ten Commandments; they live blindly, like their cattle, or senseless swine; and now that the gospel has reached them, learn only so much of it as boldly to abuse its liberty. Therefore I implore you, my dear brethren, who are parish pastors, priests, or preachers, in the holy name of God, to apply to your duties with your whole hearts, and take pity on the people committed to your charge, and help to bring the Catechism home to their hearts: especially to the young; and, such as are blessed with no better gift I beseech to take these tablets and forms, and thus bring the people forward step by step. I would most seriously warn the minister, above all things, to take heed and avoid using various forms and readings of the Lord's Prayer, the Ten Commandments, the Creed, and the Sacraments; but select one form for himself, and abide by it continually, for young and simple minds must be taught by the repetition of the same, for they will only become perplexed, if their instructions vary from year to year, as by trying after improvements in this way, our trouble and labour may be entirely lost. Choose therefore, whatever form you will, and adhere to it. If, however, you are preaching before the learned and the wise, you may then show your art, and make these matters as confused and checkered, and turn and twist them as you please. Secondly, when they have learnt a text thoroughly, teach them next the meaning of it, that they may know what is taught by it; and adopt also this interrogatory form, or else a short easy method of your own, as you think best, and abide by it to the letter after due reflection, for there is no necessity that you

should take all in hand at once, but rather follow a progressive course. In the third place, when you have taught them a short catechism, take next a larger one, and instil into them deeper and more comprehensive views; but strike out every extraneous command, prayer and article, with whatever is superfluous; which you find so copiously introduced in many books. And insist especially on that command and article which your people most especially require. And above all, urge on the magistracy and parents, that they rule well, and send their children to school, shewing them that this is their duty, and that in failing to fulfil it, they commit an accursed sin; for they overthrow and lay waste both the kingdoms of God and this world. The questions may be taken from the tickets, on which the catechism is shortly and poorly printed: or you can make other questions yourself, until the whole sum of Christian knowledge be laid up in the heart, combined in these two articles, faith and love. When Christ graciously wished to draw men to himself, he took upon him the form of man, and if we would attract children, we must ourselves stoop to their level." In the introduction to the larger Catechism, he says, "It is not without good reason that we recommend the use of the Catechism, and desire and entreat its being taught; for we see, alas! that many pastors and preachers are very negligent, and throw contempt on their office and these doctrines; some led away by high attainments in philosophy, others from mere laziness and love of ease. Added to this, we have to contend with the disgraceful vice, and secret evil of sloth, security, and weariness of laborious duties, which leads many to think the Catechism a mean and contemptible compilation of doctrines; which having once been read over, may be thrown into a corner and never again consulted. Nay, there are even some cold-hearted misers to be found among the nobles, who pretend there is now no need for either pastor or preacher, all is to be

met with in books, and they can learn it for themselves; and so they unhesitatingly let the cure go to wreck and ruin; and of course both pastor and curate suffer want and hunger; which is quite in character with the reckless Germans, for we have to do with a shameless race, and must even bear it. But this I say for myself, I am a doctor and a preacher; ay, as learned and experienced perhaps as any of those who arrogate so much to themselves; and yet, I behave like a child that is learning its catechism, reading and repeating it word for word every morning; and if I have time, the Lord's Prayer, the Ten Commandments, the Creed, and also several psalms; and though, besides this, I read and study daily, yet I cannot satisfy my thirst for Scripture doctrine, without remaining a child and scholar of the Catechism, and remain willingly such; yet these vain superficial hirelings expect to be *doctores doctorum*, with one perusal, and consider themselves capable of everything, and deficient in nothing. Well, well, it is a certain sign that they despise, not merely their own office, and the souls of others, but God himself and his word; and are not in mere danger of falling, but are miserably fallen already. Therefore I beg such lazy, idle gluttons, and pretended saints, to be by all means induced to believe, that they are in very deed not such high and learned doctors as they imagine, and never venture in their conceit to suppose that they are completely masters of this book."*

Calvin was the next that threw his mighty intellect into the service of the Church for the instruction of the youth. Thus he wrote to the Protector Somerset, in a letter dated Geneva, 22d October 1548:—

"Next, that they have a common formula of instruction for little children and for ignorant persons, serving to make them

* Pfizer's Life of Luther, Williams's Translation, pp. 86, 87.

familiar with sound doctrine, so that they may be able to discern the difference between it and the falsehood and corruptions which may be brought forward in opposition to it. Believe me, Monseigneur, the Church of God will never preserve itself without a Catechism, for it is like the seed to keep the good grain from dying out, and causing it to multiply from age to age. And therefore, if you desire to build an edifice which shall be of long duration, and which shall not soon fall into decay, make provision for the children being instructed in a good catechism, which may shew them briefly, and in language level to their tender age, wherein true Christianity consists. This Catechism will serve two purposes, to wit, as an introduction to the whole people, so that every one may profit from what shall be practised, and also to enable them to discern when any presumptuous person puts forward strange doctrine. Indeed, I do not say that it may not be well, and even necessary, to bind down the pastors and curates to a certain written form, as well for the sake of supplementing the ignorances and deficiences of some, as the better to manifest the conformity and agreement between all the churches: Thirdly, to take all ground of pretence for bringing in any eccentricity or new-fangled doctrine on the part of those who only seek to indulge an idle fancy; as I have already said, the Catechism ought to serve as a check upon such people."*

As his Catechism was the first adopted by our Church at the Reformation, and as it long held its place as one of our standards, we give its history at some length.

John Calvin or Cauvin was born at Noyon, in Picardy, July 10th 1509, and died at Geneva, May 27th 1564, aged fifty-four years, ten months, seventeen days.

In August 1536, he was elected by the Genevese "non

* Bonnet's Letters of Calvin, vol. ii. p. 147.

concionator tantum, sed etiam sacrarum literarum Doctor,"* He lost no time in setting about the instruction of the citizens. He had just before this published his "Institutiones,"† and he followed up these in the same year with a summary of the doctrine which they contained. This afterwards became "Calvin's Catechism." He was still but a stripling, only twenty-seven years old.

It was composed originally in French; for adults, not for children, and was not in the form of question and answer. Dr Henry writes, "Farel composed a short formulary of belief, consisting of twenty-one articles, and was probably associated in this with Calvin, *who published a catechism in French.*"‡ Beza writes, "tunc edita est a Calvino Christianæ doctrinæ quædam veluti formula, vixdum emergenti e papatus sordibus Genevensi ecclesiæ accommodata; addidit etiam catechismum, non illum in quæstiones et responsiones distributum, quem nunc habemus, sed etiam multo breviorem, præcipua religionis capita complexum."§ From the following statement of Calvin himself, we find that this summary was also published in Latin, and was meant as a defence of his own orthodoxy from the insinuations of Caroli, who had accused him of Sabellianism and Arianism. "A short time since a catechism had been written by us, published also in French, in which we testified that we embraced Father, Son, and Holy Spirit under one essence."‖

The title of this summary is as follows, "Catechismus, sive Christianæ religionis institutio, communibus renatae nuper in evangelio Genevensis ecclesiæ suffragiis recepta, et vulgari

* Melchior Adam's Abridgment of Beza's Vita Calvini, p. 68; and Beza's Vita as given in full by Tholuck, in vol. i. of his edition of Calvin's Commentaries, p. 8.
† Henry's Life and Times of Calvin, vol. i. pp. 70, 71.
‡ Life and Times, vol. i. p. 112.
§ Beza, Tholuck, p. 8.
‖ Henry, vol. i. 117; Jules Bonnet's Letters of Calvin, vol. i. p. 30.

quidem prius idiomate, nunc vero Latine etiam, quo de fidei illius synceritate passim aliis etiam ecclesiis constet, in lucem edita. Joanne Calvino autore." On the last page we read, "Basileæ in officina Roberti Winter. An. 1538, Mense Martio." This work is exceedingly scarce, and I do not know whether there exists a copy of the French edition, or whether even its exact title has been preserved. Henry's account of the matter is as follows: "Calvin names himself as the author of this Catechism, it was therefore probably entirely his own work in its original form. But this Catechism, and Farel's confession *exscripta e catechismo*, as it is called, are now found printed together. And further, this first Catechism, which is among the rarest of books, is not the little well-known Geneva Catechism for children, in question and answer, but a larger Catechism, intended for grown people, not in question and answer; or rather it is an analysis of the 'Institutes,' in which he passes from the law to faith, and not as in the Catechism from faith to the law." This summary or creed Calvin endeavoured to get the Genevan senate to acknowledge publicly, which was done with all solemnity.* A preface of fifteen pages is prefixed, and then the "Catechism" follows with this second title, "Catechismus, seu Christianæ religionis institutio ecclesiae Genevensis, vulgari prius idiomate edita, nuncque postremo latinitate etiam donata, Ioanne Calvino Autore." It consists of fifty-eight articles, extends to eleven pages, and thus concludes, "Confessio fidei in quam jurare cives omnes Genevenses, et qui sub civitatis ejus ditione agunt, jussi sunt; exscripta e Catechismo, quo utitur ecclesia Genevensis. Basileae, in officina Roberti Winter, anno 1538, Mense Martio."

Beza states that, in 1541, Calvin composed a Catechism in French and Latin, differing very little from the former, only

* Henry, vol. i. pp. 112, 113.

fuller, and divided into questions.* Senebier states that it was only the French version that was published in 1541, the Latin one not till 1545—"Ce catechisme parut a Bale en 1538; Calvin l' augmenta à Strasbourg en 1541, et il le traduisi en Latin en 1545."† But Calvin himself, in his preface to his Latin Catechism of 1545, speaks as if he had written nothing of the kind since 1538—"A brief summary of religion under the name of a Catechism was published by me seven years ago, and I feared that it should be reprinted, which I did not wish, unless I prevented such a thing by publishing this."‡ Beckius tries to solve this discrepancy by stating that Calvin did write the Catechism, both in French and Latin, as Beza says in 1541, but that while he published the French version that year, he kept the Latin in his desk till 1545. Niemeyer hesitates to accept this solution, and suspects inaccuracy on Beza's part.§

Soon after its publication it was adopted in various countries, and translated into many languages, German, English, Italian, Spanish. Tremellius translated it into Hebrew, and Henry Stephanus into Greek, and John Carswell into Gaelic in 1567.‖ These translations have passed through many editions.

Calvin's Catechism, if not the basis of Nowell's (authorised in the Church of England), is at least in many parts so similar, that one wonders why Nowell did not acknowledge the debt. The opinion pronounced by the Parker Society editor, in favour of Nowell's work as superior to Calvin's, both "in doctrine and in *Latinity*," will not be accepted by many.¶

* Vita Calv. Tholuck, p. 12.
† Hist. Lit. de Genève, tom. i. p. 251.
‡ Niemeyer's Collect. Confess. p. 124.
§ Nimeyer, Preface, p. xxxix.
‖ Niemeyer, p. xl; Wodrow Miscellany, vol. i. p 303; Knox's Works (edited with such care, and taste, and research by Mr Laing), vol. vi. p. 284.
¶ Nowell's Catechism, Parker Soc. Edition, Memoir, p. vii.

There were several English Catechisms published about the middle of the sixteenth century. The "Dialogue between pauper and Dives" belongs to pre-Reformation times, and is more a treatise than a catechism. In 1545, we have "a brief catechism and dialogue between the husband and his wife, containing a pithy declaration of the Paternoster, Creede and ten commandments, very necessary for all men to know." This is good, and was one of the earliest Reformation Catechisms.* In 1550, there was published a black letter 16mo, entitled "A Shorte Cathecisme. A briefe and godly bringinge up of youth in the knowledge and commaundments of God, in fayth, prayer, and other articles necessary to be knowen of all those that will be partakers of the kyngdom of Jesus Christ, set forth in maner of a dialogue. Mark x. Let the children come unto me, and forbidde them not, for unto suche belongeth the kyngdom of God." It consists of four parts: of God and his covenant with us,—of faith,—of prayer,—of the holy sacraments. At the end there is another catechism, shorter, and entitled "A Cathecisme for yonge Children," in which the teacher asks thus, "What is God?" and the child answers, "God is the highest and supreme good, the welle and fountayn out of which all creatures drawe all good thing that they have." Again the teacher asks, "What is faithe?" and the child answers, "Faith is a substaunce of thinges that be hoped, and a sure embracing of thinges that be not seen; namly of God and his goodnes; faith is a trew and stedfast trust in the true living God." In the previous larger catechism it is asked, "What is fayth?" and the child answers, "It is a stedfast substaunce of those thinges that be hoped, and a sure embracing of these thinges that be not sene, namely of God and his goodnes. We speake here

* In 1567, the Romanists published "A catechisme or ■ Christian doctrine, necessarie for chyldren and the ignorant people." It is a small 16mo.

of faythe which hangeth on God. Fayth standeth stiffe upon the promeses and grace of God, and not upon workes, albeit it be never without workes. Fayth is a stedfast beholding and constaunt affiance in the true living God."

In 1581, we have "Briefe principles of religion for the exercise of youth, done by Christopher Watson, London." In the same year "A compendious form and summe of Christian doctrine, called the testimonie of a true faith, meete for well-disposed families, gathered, collected, and newly augmented by Christopher Shute, Master of Art, London." Also "A booke of Christian questions and answers. London. 1581." Also "A breefe and necessarie form of examination for such as be simple people." Also "The maner to examine children before they be admitted to the supper of the Lord."

In 1582, we have "a breefe Catechism, necessarie and so easie to be learned of the simple sort that whoso cannot or will not attain to this is not to be counted a good Christian, much less admitted to the supper of the Lord. London." In the same year we have "A shorte Catechism for householders, with prayers to the same adjoyning." Small 8vo. Also "A shorte Catechism containing a declaration of the true way to life everlasting. Very meete to be knoune of every one before they be admitted to the Lord's supper." In this the question is put, "What callest thou true faith?" and the answer is given, "The true and lively faith is a full persuasion and assurance of my heart, grounded upon the promise of God, and wrought in me by the Holy Ghost, whereby I am fully assured that whatsoever Christ hath wrought for man's salvation, pertaineth not only to others but even to me, and is wholly mine, as surely as if I performed the same in mine own person."

These are a few of the catechisms of that period when Christian knowledge was making its way over the land, and Christian doctrine, through the medium of such treatises, was

rapidly leavening both old and young. Calvin's Catechism seems to have been the basis of all these.

The interest taken in the young in these days was very great, and the appliances set on foot for their instruction were very numerous. The national results of these are quite incalculable. To this day Scotland is reaping the harvest sown by our fathers, three centuries ago, in the midst of confusion, persecution, and darkness. Truth has not died *out;* though it has more than once died *down* in our land.*

* Some well-meaning theological literateurs, or rather amateur theologians, who patronize religion in their own way, are fain to warn us of the danger of not "keeping abreast of the age," as if we were imperilling Christianity by not being quite so learned in modern speculations as they are. We should like, certainly, to "keep abreast" of all that is true and good, either in this age or any other; but as to doing more than that, or singling out this age as being pre-eminently worthy of being kept abreast of, we hesitate. To be "up to" all the errors, fallacies, speculations, fancies, mis-criticisms of the age, would be an achievement of no mean kind; and to require us to be "up to" all this under threat of endangering Christianity, or betraying the Bible, is an exaction which could only be made by men who think that religion is much beholden to them for their condescending patronage; and will only be accepted by men who are timid about the stability of the cross of Christ if left unpropped by human wisdom; and who, besides, happen to have three or four lifetimes to spare. We may be in a condition for believing, and even for defending the Bible, without having mastered the whole deistical literature of the last century, or the present. We may be qualified to accept the doctrine of sacrificial substitution even though we are not "up to" all that has been spoken against it from Cain to Colenso. If some (and not few) have despaired of finding their way through Dorner on the Person of Christ, or Müller on Sin, or Lange's Life of Christ, we need not shrink from avowing our inability to overtake all the conflicting crudities that go under the name of philosophy, or metaphysics, or advanced theology, or the higher criticism. And as to the "reading up" of modern history, scientific, geographical, and antiquarian discovery (not to speak of poetic and novelistic literature), in order to keep ourselves and our Bibles from being annihilated by the "rising intellect" of the age, the exploit would be altogether a miracle. In attempting to "keep abreast of the age," there is some danger of falling short of other ages; and we are not sure but that the object of those who shake this phrase so complacently in our faces, both as a taunt and a threat, is to draw us off from the past altogether, as if the greater bulk of its literature were rude lumber, a mere drag upon progress. The "rising intellect" of our day prides itself in vaulting over the Christian ages and associating with Socrates and the sages of heathendom. The teaching of Plato is more congenial to them than the doctrine of Paul; and admiration for the former is reckoned a greater proof of intellect than appreciation of the latter. The "higher criticism" deals generously with Plato; suspiciously and superciliously with Paul. Though it is only the

Solemn was the sound that went through Scotland in these early reformation days,—

"O hirdes[1] of Israel, heare yee the Lordes bell
Knelland fast in your eir
Whilk biddes in plaine leive your triffilles vaine ;
The day of the Lord drawes neir.

"Persons that hes cum to preich unto the pure
Ye have your wages too deir ;
The layit[2] ye will not teich nor yet Gods word will preach ;
The day of the Lord drawes neir."

[1] shepherds.

[2] laity.

Joyful was the song that then proclaimed the dawning hope of Scotland, —

"Hay now the day dallis[3]
Now Christ on us callis
Now welth on our wallis
Appeires anone.

"Now the word of God rings[4]
Whilk is King of all Kings
Now Christis flock sings
The night is neere gone."

[3] dawns.

[4] reigns.

criticism of conjecture,—the hermeneutics of intuition, as distinguished from those of evidence and fact,—it speaks like an oracle on all Biblical questions. Old theological terms and Scripture phraseology are set aside, or spoken in an undertone, or used in a loose and convenient sense. Sharp adhesion to old doctrines is imbecility ; and yet defined expression of the new is avoided, the mind of the age being in a transition state, unable to bear the whole of what the exact and honest exhibition of "advanced" Christianity would require to utter. Many of our young men are more afraid of being reckoned Calvinistic than Platonic ; they shrink from bold and definite statements of Reformation doctrine, lest they should be pronounced "not abreast of the age"—stereotyped, if not imbecile. Indefinite language, mystical utterances, negative or defective statements, which will save the speaker's or writer's orthodoxy without compromising his reputation for "intellect" and "liberality,"—these are becoming common. Many are doing their best to serve two masters, to preach two gospels, to subscribe two confessions of faith, to worship two Gods, to combine two religions, to grasp two worlds ; they would fain be neither very evangelical nor very heretical.

Bitterly did our fathers complain of the way in which they had been kept in darkness,—

"The wind blawis cald, furious and bald
This lang and mony day;
But[1] Christs mercy we mon all dee
Or keep the cauld wind away.

"The wind sa kein, that I of meine[2]
It is the vyce of auld;
Our faith is inclusit[3] and plainely abusit;
This wind hes blawin too cald.

"Godds word and lawis the pepill misknawis,
Na credence hes the Scripture;
Quha the suith[4] dais infer, priests say they erre,
Sic bene[5] their busie cure."

[1] without.
[2] complain.
[3] shut up.
[4] truth.
[5] such has been.

A more melancholy strain they sometimes sung, in remembrance of the past,—

"Allace! unkindly Christ wee have exyled
And of their fude his flocke we have begyled;
With vanities wee have them lang deluded,
And in false beleif hes them included,
And ever this was the blating of our queir,
Fathers of haly kirke this sixteen hunder zeir." *

And then again they turn, in their songs, to the true light,—

"O Christ, whilk art the light of day,
The clude of night thou drives away
The beame of glore belevit right
Shawand till us thy perfite light."

Or thus they bid welcome to the long-exiled Christ, whose voice was now beginning to be heard above that of Church, or Pope, or Mary,—

* *i.e.* This was the bleating or bellowing of our priesthood, with which they stifled all inquiry, "The fathers, the fathers."

> "Welcome, Lord Christ, welcome againe,
> My joy my comfort and my blis;
> That culd me saif from hellis pain
> But onely thou, nane was, nor is."

And looking about them on the way in which the word of truth was sowing itself all over the land, they exult,—

> "In burgh and land, eist, West, north, South,
> We glory for to speike of Christ."

Entering into the feelings of our reformers, sympathising with their difficulties, remembering the hostilities which met them on every side, we read the early page of Scotch reformation with no common interest. All is so healthy, so vigorous, so natural, so full of faith. And the instruments which they employed, whether in the shape of confessions, catechisms, or "godlie ballates," we count it an honour to preserve; not as mere fragments of antiquity, but as appliances which may be found serviceable even in our own days. They are not hard and heavy, yet not sentimental, nor vague, nor mystical; not written for concealing thought or the want of thought, but for giving forth sounds of unambiguous certainty; the work of shrewd minds and logical intellects, but yet of living and earnest men.

The history of Scotland, for the last three centuries, has justified the wisdom and foresight of our forefathers. We are still reaping what Knox, and Craig, and Melville sowed, in the fresh soil of the Scottish mind, ages ago. Let the present reprint be received as at least an acknowledgment of the debt.

Kelso, *October* 1865.

Note.

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"Anent the tryall of young children, and how they are brought up be thair parents in the trew religion of Jeſus Chriſt; it is ordainit, that miniſters and elders of kirks ſhall, univerſallie within this realme, take tryall, and examine all young children within their parochines that are come to nyne yeares, and that for the firſt time; thereafter, when they are come to twelve yeares for the ſecond tyme; the third tyme to be examined when they are of fourteen yeares, where through it may be knawne what they heve profited in the ſchoole of Chriſt from tyme to tyme; and that their names may be writtin up by the miniſters and elders of their pariſhes."—(Act of General Assembly, 1570. See Buik of Univerſal Kirk, p. 121, Peterkin's Edition; and Calderwood, vol. iii. pp. 2, 3.)

"The exerciſe of reiding the word with prayer and thanks giving, and caticheiſing of childring and ſervants, to be uſit and done be the father of everie familie, ordinarlie, within the ſam."—(Covenant in the Presbyterie of St Androis. 1596. James Melville's Diary, p. 361.)

"The Aſſembly, conſidering that the long-waited for fruits of the goſpel, ſo mercifully planted and preſerved in this land, and the reformation of ourſelves and families, ſo ſolemnly vowed to God of late in our covenant, cannot take effect except the knowledge and worſhip of God be carried from the pulpit to every family within each pariſh, hath therefore appointed that every miniſter beſides his paines on the Lord's day, ſhall have weekly catechiſing of ſome part of the

paroch, and not altogether caſt over the examenation of the people till a little before the communion. Alſo, that in every familie the worſhip of God be erected where it is not, both morning and evening, and the children and ſervants be catechiſed at home by the maſters of the families, whereof account ſhall be taken by the miniſters and elders aſſiſting him in the viſitation of every familie ; and leſt they fail, the viſitation of the ſeveral kirks be ſeriouſly followed by everie Presbyterie, for this end among others. The execution and ſucceſſe whereof being tried by the ſynods, let it be repreſented to the next General Aſſembly."—(Act of General Aſſembly, 1639.)

"They doe renew the Act of the Aſſemblie Auguſt 1639, for a day of weeklie catechiſing, to be conſtantly obſerved in every kirk ; and that every miniſter ſo order their catechetick queſtions as thereby the people (who doe not conveen all at one time, but by turns, unto that exerciſe) may at every dyet heere the chief heads of ſaving knowledge, in a ſhort view preſented unto them. And the Aſſembly conſidering that, notwithſtanding of their former act, theſe dyets of weekly catechiſing are much ſlighted and neglected by many miniſters throughout this kingdom, doe therefore appoint and ordaine every Preſbytery to take triall of all the miniſters within their bounds once at leaſt in the halfe-year, whether they be carefull to keep weekly dyets of catechiſing ; and if they ſhall find any of their number negligent herein, they ſhall admoniſh for the firſt fault, and if after ſuch admonition they ſhall not amend, the Presbytery for the ſecond fault ſhall rebuke them ſharply, and if after ſuch rebuke they do not yet amend, they ſhall be ſuſpended."—(Act of General Aſſembly, 1649.)*

* The other Churches are equally explicit. The Reformed Church of France "warns" its ministers to "use catechising most frequently ;" and says, "It is the duty of every minister to catechise his flocke yearly, once or twice." The Church of Geneva spoke in like manner ; and in "the lawis and statutes of Geneva" it is enacted, "that all citizens and inhabitants shall bring or send their children on the Sunday at twelve o'clock, to the catechisme." In the "Acknowledgment of the Sins of the Ministry of Scotland" (1653), we read the following confession :— "lazie and negligent in catechizing ; not preparing our hearts before, nor wrestling with God for a blessing to it."

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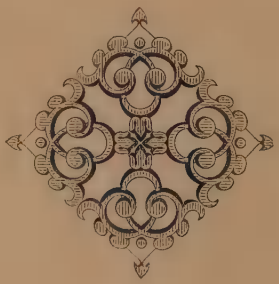
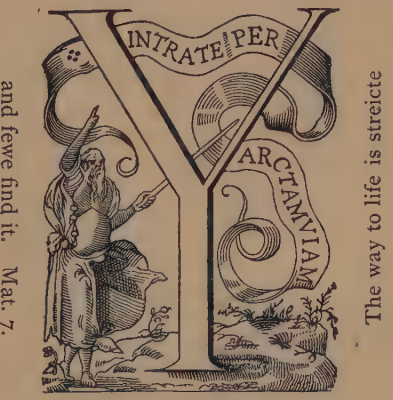


THE CATE-

CHISME OR MANER

to teache children the Chriſtian religion, wherin the Miniſter demandeth the queſtion, and the childe maketh anſwere. Made by the excellent Doctor and Paſtor in Chriſtes Churche, Iohn Calvin.



Ephe. II.

The doctrine of the Apoſtells and Prophetes is the fondation of Chriſtes Churche.

BY IOHN CRESPIN.

M. D. LVI.

NOTE.

THE foregoing Title is a facsimile of the original Geneva edition which was published in 1556, consisting of 167 pages 12mo. I subjoin the title of the Edinburgh reprint of 1564, which was in small 8vo, of 181 pages:—"The Catechiſme or Maner to teache Children the Chriſtian religion. Wherein the Miniſter demandeth the Queſtion, and the Chylde maketh anſwere: made by the excellent Doctor and Paſtor in Chriſts Churche, Iohn Caluin. Ephes. 2. The doctrine of the Apoſtles and Prophetes is the foundation of Chriſts Churche. Imprinted at Edinbrough by me Robert Lekpriuik. 1564. Cum Priuilegio." I give also the title as it appears in Dunlop's Confessions of Faith, vol ii., p. 139:—"The Catechiſme, or Manner to teach Children the Chriſtian Religion; Wherein the Miniſter demandeth the Queſtion, and the Childe maketh Anſwere: made by the excellent Doctor and Paſtor of Chriſt's Church, John Calvin; approved and uſed by the Church of Geneva, and by the whole Reformed Church of France. Uſed by the Kirk of Scotland, ordinarly printed with the Book of Common Order, and approved by the Firſt Book of Diſcipline. Ephes. II. 20. The Doctrine of the Apoſtles and Prophets is the foundation of Chriſt's Church. Edinburgh, Printed by James Watſon, his Majeſty's Printer. MDCCXXX."

Let me add the reasons for preferring Calvin's Catechism given in the Preface, or address written in name of the English Church of Geneva to their brethren in England by William Whittingham (afterwards Dean of Durham), who greatly assisted in the translation of what is called the *Genevan* Bible, and who rendered a large number of the Psalms into English metre. "It remayneth laſt of all that you underſtande the reaſons which movede us to chuſe owte and followe this Catechiſme of Geneva rather then any other; for conſyderinge that the true uſe of a Catechiſme is to inſtruct a Chriſtian fully in all pointes of belief and Chriſtian religion; and wherein this is most eaſely, orderly, and perfitely taught, that to

be the beſt; we coulde ſynde none in so great a nombre which either for the facilitie is equall, or els for the perfection to be compared. Moreover, the daungers which hang over Chriſtes Church in theſe dais moved us verie much; for as men may ſee preſent ſignes of certaine barbarousnes, and puddells of errors whiche are lyke to chaunce in the Churche of God, ſo there is no better preſervation againſt the ſame, then if all godly Churches wolde agree in one kinde of doctrine and confeſſion of faith, which in all points were agreeable to God's holy Worde, that our poſteritie might be confirmed, by the univerſall example of Chriſtes Churche againſt all hereſies, perſecutions, and other daungers; percevinge that it is not onely the doctrine of one man, but the conſent of the whole Chriſtian Church, and that wherein all yowthe hathe beene broght up and trayned in. The which thinge, ſeinge none hath so farre performed, nor yet is in such towardnes to the ſame as this Catechiſme is, being for the worthines thereof already tranſlated into Hebrue, Greeke, Latin, Frenche, Italian, Spaymiſhe, Dutch, and Engliſhe, we cowld do no leſſe but willingly and gladly embraſe the ſame.

"Wherefore we beinge nowe under the ſame croſſe of affliction that you our deare Brethren are, and yet altogether the children of God our mercifull Father through Jeſus Chriſt, deſire you, in his name, with judgement to read our doings, tryinge theym onely by the towcheſtone of his Worde, that either if they be found fawtie, they may be rejected, or els if they be profitable, God may be glorifyed, his Church edifyed, and the malicious confounded. Farewel, deare Bretherne, and let us all pray to our lovinge God, that he would be mercifull unto us, reſtore his holy Woorde, comfort and ſtrengthen his children, and finally confounde Satan, Antichriſt, and all his enymies. At Geneva, the 10. of February, Anno 1556."

I add also the paragraph in the First Book of Discipline (A.D. 1560), relating to Calvin's Catechism:—"After noone muſt the young Children be publicly examined in their Catechiſm, in the Audience of the People; in doing whereof the Miniſter muſt take great diligence, as well to cauſe the people underſtand the Queſtions proponed as the Answers, and the Doctrine that may be collected thereof: the order to be kept in teaching the Catechiſm, and how much of it is appointed for every Sonday, is already diſtinguiſhed in the Catechiſm printed with the Book of our Common Order;

which Catechiſm is the moſt perfect that ever yet was uſed in the Kirk." Chap. xi. sect. 3.

Under the head of "Schooles," the Church prescribes as follows:—"The reader or the miniſter muſt take care of the children and youth of the pariſh to inſtruct them in the firſt rudiments, eſpecially in the Catechiſme, as we have it now tranſlated in the Booke of the common order, called the order of Geneva. . . . A certain time muſt be appointed to reading and learning of the Catechiſme. . . . Two yeares we thinke more than ſufficient to learn to reade perfectly, to anſwer to the Catechiſme." Chap. vii. sect. 1. 2.

In a paper entitled, "The order and maner of exerciſe of the word for inſtruction, uſed in the company of thoſe godlie and noble men of Scotland, in time of thair aboad in England, for the guid cauſe of God's kirk, thair king and countrey" (A.D. 1584), we find the following sentence:—"On the Setterday, at the houre of evening prayer, or the Sabathe, at efternoon, or bathe, ſalbe a Lecture or plean leaſone in the Catechiſme" (James Melvill's Diary, p. 182).* And James Melvill tells us that in 1570, Mr T. Anderson, minister in Montrose, "deſyrit me ever to rehearſe a part of Calvin's Catechiſme on the Sabathes, at efternoone, becauſe he hard the peiple lyked weill of the clearnes of my voice, and pronouncing with ſome feiling" (Ibid. p. 22).

* As our forefathers are often accused of an inordinate love of long services, let me do them the justice of quoting the following sentences from the above cited document:—"The Sermont on the Sabbathe sall begin at halff hour befor ten, and continue while efter alleavin, sa that the haill exerceise sall nocht pas the space of ane houre and a halff; and efternoone it sall begin at halff houre to four and end before fyve. The Sermones on the oukdayes sall begin at ten houres, and be endit be alleavin, sa that the haill exercise pas nocht the space of an houre."—*Melvill's Diary*, p. 181.

Of the Articles of the Faith.

—o—

I.

SONDAY.

1. *Miniſter.* WHAT is the principall and chief end of man's life?

Childe. To know God.

2. *M.* What moveth thee to ſay ſo?

C. Because he hath created us, and placed us in this world, to ſet foorth his glory in us. And it is good reason that we employ our whole life to his glorie, ſeeing he is the beginning and fountaine thereof. *Whereunto man was created and made.*

3. *M.* What is then the chief felicitie of man?

C. Even the ſelf ſame; I meane, to know God, and to have his glorie shewed foorth in us. *The greateſt felicitie that man can atteine to.*

4. *M.* Why doeſt thou call this mans chiefe felicitie?

C. Becauſe that without it, our condition or ſtate were more miſerable than the ſtate of brute beaſtes.

5. *M.* Hereby then wee may evidently ſee, that there can no ſuch miſerie come unto man, as not to live in the Knowledge of God?

C. That is moſt certaine.

CALVIN'S CATECHISM.

The true knowledge of God. The right maner to worſhip God ſtandeth in foure pointes.

6. *M.* But what is the true and right knowledge of God?

C. When a man ſo knoweth God, that he giveth him due honour.

7. *M.* Which is the way to honor God aright?

C. It is to put our whole truſt and confidence in him; to ſtudie to ſerve him in obeying his wil; to call uppon him in our neceſſities, ſeeking our ſalvation and all good thinges at his hand; and finally to acknowledge both with hęarte and mouth that he is the lively fountaine of all goodneſſe.

II.

SONDAY.

8. *M.* WELL then, to the ende that theſe thinges may bee diſcuſſed in order, and declared more at large: Which is the firſt Point?

The firſt point of honoring God.

C. To put our whole confidence in God.

9. *M.* How may that be?

C. When we have an aſſured knowledge that he is almightie, and perfectly good.

10. *M.* And is that ſufficient?

C. No.

11. *M.* Shew the reaſon.

C. For there is no worthines in us why God ſhould ether ſhew his power to helpe us, or uſe his mercifull goodneſſe to ſave us.

12. *M.* What is then further required?

C. That every one of us be fully aſſured in his conſcience, that he is beloved of God, and that he will be both his Father and Saviour.

13. *M.* How ſhall we be aſſured hereof?

C. By his owne word, wherein he utters unto us his mercy in Chriſte, and aſſureth us of his love towardes us.

CALVIN'S CATECHISM.

14. *M.* Then the very ground to have ſure confidence in God, is to knowe him in our Saviour Chriſt?

C. Yea truely.

The foundation of our faith.

15. *M.* Then briefly, what is the effect of this knowledge of God in Chriſt?

C. It is conteined in the Confeſſion of the Faith uſed of all Chriſtians, which is commonly called *The Creede of the Apoſtles;* both becauſe it is a briefe gathering of the Articles of that Faith, which hathe bene alwayes continued in Chriſtes Church; and alſo becauſe it was taken out of the pure doctrine of the Apoſtles.

16. *M.* Rehearſe the ſame.

The Creede of the Apoſtles.

C. I beleeve in God the Father Almightie, maker of heaven and earth. And in Jeſus Chriſt, his onely Sonne our Lorde, who was conceyved by the Holy Ghoſt, borne of the Virgine Marie; Suffered under Pontius Pilate, was crucified, dead and buried, he deſcended into Hell; He roſe againe the third day from death; He aſcended into heaven and ſitteth at the right hande of God the Father almightie. From thence he wil come to judge the quicke and the dead.

I believe in the holy Ghoſt, the holy church univerſall; the communion of ſaintes; the forgiveneſſe of ſinnes; the riſing againe of the bodie; and life everlaſting.

III.

SONDAY.

17. *M.* TO the intent then that this confeſſion may be more plainely declared, into how many partes ſhall we divide it?

C. Into foure principall partes.

18. *M.* What be they?

The Chriſ-

C. The firſt concerneth God the Father; the ſeconde

CALVIN'S CATECHISM.

tian faith ſtandeth in foure pointes.

of his Sonne Jeſus Chriſte, wherein briefly also the whole hiſtorie of our redemption is rehearſed; the third is touching the holy Ghoſt; the fourth concerneth the church, and God's gifts unto the ſame.

19. *M.* Seeing there is but one God; what moveth thee to make rehearſal of the Father, the Sonne, and the holy Ghoſt, as if there were three?

As concerning the Trinitie.

C. Becauſe that in the ſubſtance or nature of God, wee have to conſider the Father as the fountaine, beginning and originall cauſe of al things; then ſecondly his Sonne, who is his everlaſting wiſedome; and thirdly the holy Ghoſt, who is his vertue and power ſpread uppon all creatures, and yet nevertheleſſe remaineth alwayes wholy in himſelfe.

20. *M.* This is then thy meaning, that there is no inconvenience at all to underſtand severaly theſe three perſons in the Godhead, who notwithſtanding is one, and not thereby devided?

C. It is even ſo.

21. *M.* Make rehearſal now of the firſt parte of the Creede.

The firſt parte of the belief.

C. I beleve in God the Father almightie maker of heaven and earth.

22. *M.* Wherefore doeſt thou call him Father?

The Father.

C. I call him ſo, having reſpect to Jeſus Chriſt, who is the everlaſting Word, begotten of God before all worlds, who being afterwards openly ſhewed unto the world, was evidently declared to be his Son. Now ſeeing God is our Saviour Chriſtes Father, it followeth neceſſarily, that he is alſo our Father.

23. *M.* What meaneſt thou by that, that thou calleſt him *Almightie*?

What is ment by this

C. I meane not onely that he hath a power which he doth not exerciſe, but alſo that all creatures bee in his

hande and under his governance: That he diſpoſeth all thinges by his providence: That he ruleth the world as it pleaſeth him, and guideth all things after his owne good pleaſure.

word Almightie.

24. *M.* So then by thy ſaying, the power of God is not idle, but continually exerciſed, ſo that nothing is done but by him and by his Ordinance?

The power of God is not idle.

C. That is moſt true.

IV.

SONDAY.

25. *M.* WHEREFORE is that clauſe added, Maker of heaven and earth?

C. Becauſe he hath made himſelfe knowen unto us by his workes, it is neceſſarie for us to ſeeke him out in them. For our capacitie is not able to comprehend his divine ſubſtance; therefore he hath made the world as a glaſſe, wherein we may behold him, in ſuch ſort as it is expedient for us to know him. Psal. 104. Rom. 1. 20. Heb. 11. 3.

A glaſſe wherein we may ſee God.

26. *M.* Doeſt thou not comprehend all creatures in theſe two wordes, heaven and earth?

C. Yea verely: And they may right well be conteyned under theſe two wordes, ſeeing that all thinges be either heavenly or earthly.

27. *M.* And why calleſt thou God only *Creatour*, ſeeing that to order thinges and to conſerve them alwayes in their ſtate, is a thing of much more importance, then to have for one time created them?

C. By this worde *Creator* it is not onely ment that God did once create them, havinge no further regard to them afterwardes: but we ought to understand, that as the world

Concerning the Providence of God.

CALVIN'S CATECHISM.

was made of him in the beginning; even ſo now he doth conſerve the ſame, ſo that the heaven and earth, with the reſt of the creatures could not continue in their Eſtate, if his power did not preſerve them. Moreover, ſeeing in this manner he doeth maintaine all thinges, holding them as it were in his hand, it muſt needs followe, that he hath the rule and governaunce of all. Wherefore in that that he is Creator of heaven and earth, it is he that by his goodneſs, power, and wiſedome doeth governe the whole order of nature. It is hee that ſendeth raine and drought, haile, tempeſt and faire weather, fertilitie and barrenneſſe, dearth and plentie, health and ſickneſſe: and to be ſhort, he hath all things at commaundment, to doe him ſervice at his owne good pleaſure.

28. *M.* What ſayeſt thou as touching the devils and wicked perſons? Be they alſo subject to him?

Concerning the devills.

C. Albeit that God doth not guide them with his holy Spirit, yet hee doeth bridle them in ſuch ſorte, that they be not able to ſtirre or move without his permiſſion and appointment: yea, and moreover he doth compell them to execute his will, although it be againſt their intent and purpoſe.

29. *M.* To what purpoſe doeth it ſerve to knowe this?

The devil hath no power but of God.

C. The knowledge hereof doeth wonderfullie comfort us. For we might think ourſelves in a miſerable caſe, if the devils and the wicked had power to doe any thing contrarie to Gods wil. And moreover we could never be quiet in our own conſciences, if we ſhould think our ſelves to be in their daunger. But for ſo much as we knowe that God bridleth them faſt, and chayneth them, as it were in a priſon, in ſuch wiſe that they can doe nothing, but as he permitteth; we have juſt occaſion, not onely to be quiet in minde, but alſo to receyve moſt comfortable joy, ſince God hath promiſed to bee our protector and defender.

CALVIN'S CATECHISM.

V.

SONDAY.

30. *M.* GOE to then: let us come to the ſeconde part of our beleefe.

C. And in Jeſus Chriſt his only Sonne our Lord.

The ſecond part of the beliefe.

31. *M.* What is the effect of this part?

C. It is to acknowledge the Sonne of God to be our Saviour; and to underſtande the meane whereby he hath redeemed us from death, and purchased life unto us.

32. *M.* What ſignifieth this word Jeſus, by which thou nameſt him?

Jeſus.

C. It is as much to ſay Saviour: And this name was given unto him by the Angel at Gods commaundement. Matth. 1. 21.

33. *M.* What? is that of more eſtimation then if that name had ben given unto him by men?

C. Yea, a great deale: for ſince Gods pleaſure was that he ſhould be ſo named, hee muſt needes be our Saviour indeede.

34. *M.* What ſignifieth then this word *Chriſt*?

Chriſt.

C. The word *Chriſt* doeth expreſſe more effectually his office, and doeth us to wit, that he was annointed of the Father, King, Prieſt, and Prophet.

35. *M.* How haſt thou knowledge hereof?

C. By the Scripture, which doth teach us that anointing did ſerve for theſe three offices, the which be alſo attributed unto him in many places of the ſame.

36. *M.* But what manner of oile was it, wherwith he was annointed?

C. It was no ſuch materiall oyle, as wee use, and as did ſerve in olde times to the ordeining of Kings, Prieſts, Prophets; but a far more excellent oyle, even the grace of

CALVIN'S CATECHISM.

Gods holy Spirit, wherof the outward anointinge in the olde Teſtament was a figure.

37. *M.* What manner of Kingdome is that whereof thou ſpeakeſt?

The kingdome of Chriſt.

C. It is ſpirituall, and doth conſiſt in Gods word, and in his holy Spirit, wherein is contayned both righteouſnes and life everlaſting.

38. *M.* And what is his prieſthood?

The Prieſthood of Chriſt.

C. It is an office and authority to preſent himſelfe before God to obtaine grace and favour for us, and to pacifie his Fathers wrath by offring an acceptable ſacrifice unto him. Heb. 7, 8, 9, 10, 13 chapters.

39. *M.* Why calleſt thou him a Prophet?

Wherein Chriſte was a Prophet.

C. Becauſe that he came down into the world as a chiefe ambaſſadour of God his Father, to declare at large his Fathers will, and to finiſh all revelations and Prophecies. Isay. 53. 11. Heb. 1. 2.

VI.

SONDAY.

40. *M.* COMMETH there any profit unto thee by thoſe names and dignities of Chriſt?

C. Yea, they altogether belong to our comfort, for Chriſte did receave all theſe of his Father, to make us partakers thereof, whereby we might everie one receave of his fulneſſe. John 1. 16.

41. *M.* Declare this thing unto me more at large.

C. He receaved the holy Ghoſt in full perfection, with all the gifts of the ſame to beſtow them on us, and to diſtribute them unto every one of us in the meaſure and quantity that God knoweth to be moſt meete; and so by this meanes wee drawe out of him, as out of a fountaine, all the ſpirituall gifts that we have. Ephes. 4. 7.

Chriſt is the fountaine of al goodnes.

42. *M.* To what uſe doeth the Kingdom of Chriſt ſerve us?

C. To ſet us at libertie of conſcience to live godly and holily; that we being enriched with his ſpirituall treaſures, and armed with his power, may be able to overcome the devil, sine, the fleſh and the world, which be pernitious enemies unto our ſoules.

To what uſe the kingdom of Chriſt serveth us.

43. *M.* What profit have we of his prieſthood?

C. Firſt, by this meanes he is our Mediatour to bring us into the favor of God the Father, and againe hereby we have a free entry to come in and shew our ſelves boldly before God, and to offer up our ſelves, with all that belongeth unto us, for a ſacrifice. And in this point, we are fellowes, after a ſort, of his prieſthoode. Heb. 7, 8, 9, 10, 13 chapters. Rom. 12. 1.

The profit of Chriſtes prieſthoode.

44. *M.* The utilitie of his office, in that he is a Prophet, is yet behind.

C. Since our Lorde Jeſus hath receaved this office to become the maiſter and teacher of his flocke, the end of this dignitie is, to bring us to the right knowledge of the Father and of his truth, ſo that we might become Gods household ſcholers, and of his familie.

Wherefore Chriſt was a Prophet

45. *M.* This is it then that a man may briefly gather of thy wordes, that this name *Chriſt* doeth include three ſundrie offices, the which God hath given to his Sonne, to the intent to beſtowe the fruite and profite of the ſame upon his elect.

C. It is verie true.

VII.

SONDAY.

46. *M.* BY what reaſon calleſt thou Chriſt the *only Son* of God, ſince God doeth name us all alſo his children?

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Chriſt the only Sonne of God.

C. As touching that, that wee are Gods children, we are not ſo of nature, but only by his fatherly adoption, and by grace, in that God doeth accept us for his children: Nowe our Lorde Jeſus being begotten of the ſubſtance of his Father, and being of the ſelfe ſame nature, may juſtly be called Gods onely Son, for there is none other that is ſo by nature. John 1. 12. Eph. 1. 5. Heb. 1. 3.

47. *M.* This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whome it belongeth by nature, the which notwithſtanding he hath, by free gift of his goodneſſe, communicated unto us, in that we are his members.

C. It is even ſo: and therefore in reſpect of that his communicating with us, the Scripture calleth Chriſte in another place, The firſt borne among manie brethren. Rom. 8. 28. Col. 1. 18.

48. *M.* Why calleſt thou him *our Lord?*

C. Becauſe he is appointed of the Father to have Lordſhip over us, and to rule in heaven and earth, and to be the head of Men and Angels.

The anointing of Chriſt.

49. *M.* What is the meaning of that that followeth?

C. It declareth after what ſort the Sonne of God was annointed of his Father to become our Saviour: That is to ſay, he tooke uppon him our fleſh, and therin fulfilled all things neceſſarie for our redemption, according as they bee here rehearſed.

Chriſt became very man.

50. *M.* What meaneſt thou by theſe two clauſes, *conceaved by the holy Ghoſt, borne of the Virgin Mary?*

C. That he was faſhioned in the Virgins womb, taking verie ſubſtance and manhood of her, that he might therby become the ſeed of David, as the Prophets had before ſignified; and yet notwithstanding, all this was wrought by the ſecret and marveilous power of the holy Ghoſte, without the companie of man. Psal. 132. 11. Luke. 1. 35.

51. *M.* What? is it then needfull that he ſhould take upon him our very fleſh?

C. Yea verily: for it was convenient that mans diſobedience againſt God ſhould be purged in the nature of man. And moreover if Chriſt had not bene partaker of our nature, he had not bene a meete Mediatour to make us at one with God his Father. Rom. 5. 19. 1 Tim. 2. 5. Heb. 2. 14. & 4. 15.

52. *M.* Then this is thy ſaying, that it behoved that Chriſt ſhould become very man, to the end he might execute the office of a Saviour, as in our perſon?

Chriſt hath performed that which lacked in us.

C. Yea verily; for we muſt borrowe of him all that which is lacking in our ſelves: for this our default could not otherwiſe be remedied.

53. *M.* But for what cauſe was this thing wrought by Gods holy Spirit, and not rather by the company of man according to the order of nature?

Chriſt was conceaved by the Spirit of God.

C. Becauſe that the ſeede of man is of it ſelfe altogether corrupted with ſinne, it behoved that this conception of Chriſt ſhould be wrought by the power of the holy Ghoſt, whereby our Saviour might be preſerved from al corruption of sinne, and repleniſhed with all manner of holineſſe.

54. *M.* So then by theſe ſayings it is evidently declared unto us, that he which ſhoulde purifie and cleanſe others from filth or ſinne, muſt be himſelf free from al ſpotts therof, and even from his mothers wombe dedicated unto God in pureneſſe of nature, ſo that he may not bee guiltie of that corruption, wherewith the whole ſtocke of man is infected?

C. I meane ſo.

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VIII.

SONDAY.

55. *M.* WHEREFORE ſpeakeſt thou of his death immediatly after his birth, and leavest out the whole hiſtorie of his life?

C. Becauſe there is nothing mencioned or ſpoken of it in our Creede, but that which peculiarly belongeth to the Subſtance of our Redemption.

56. *M.* Why is it not ſaide plainely in one word, that he died, without any ſpeaking of Pontius Pilat, by whoſe judgement he ſuffered?

Christ was condemned to cleare us.

C. This was not onely to make the hiſtorie of Christes paſſion to have more evident aſſurance, but alſo to declare unto us, that he was condemned to death by a judge.

57. *M.* Howe so?

C. He died to suffer the paine that was due to us, that we might be thereby delivered from the ſame. Nowe forſomuch as we were guilty before Gods judgement as wicked miſdoers, Chriſt, to take upon him our perſon, vouchſafed to ſhew himſelf before an earthly judge, and to be condemned by his mouth, that therby we might bee cleared before the judgement ſeate of God.

58. *M.* Notwithſtanding Pilate doeth pronounce him innocent, and ſo by that he doth not condemne him as worthie of death? Matth. 27. 24. Luke 23. 14.

Chriſte was condemned for us.

C. Pilate did both the one and the other: firſt he was pronounced innocent and juſt by the judges owne mouth, to ſignifie that he ſuffred not for his owne deſert, but for our treſpaſſe: and yet withal, the ſame judge did give ſolemnly the ſentence of death againſt him, to teſtifie and expreſſe that he is our true pledge and raunſome, as hee

who alſo hath taken unto him our condemnation to deliver us from the ſame.

59. *M.* That is well said; for if he had bene a ſinner in deed he had not bene meete to have ſuffred death for the offences of others; and nevertheleſſe to the end that wee might bee clearely quit by his condemnation, it was neceſſarie that he ſhould be counted as among the wicked. Isa. 53. 12.

C. So I meane.

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Chriſte took upon himſelf the curſe due unto us, that we might be free.

IX.

SONDAY.

60. *M.* WHERE thou ſayeſt, Chriſte *ſuffered on the croſſe*, was that kind of death of more importance, then if he had bene otherwiſe put to death?

C. Yea verily; and touching that matter, Sainct Paule ſaith, that he was hanged on a tree, to the intent that he might take uppon him our curſe, and ſo diſcharge us: For that kinde of death was accurſed of God. Gal. 3. 13. Deut. 11. 23.

61. *M.* What? is it not a great reproch and diſhonour unto our Lord Jeſus, to saye that he was accurſed, and that before God?

C. No, not a whit: for he through his almightie power, by taking the curſe from us unto himſelfe, did in ſuch ſorte make it voide and of none effect, that hee him ſelfe, nevertheleſſe continued ſtill ſo bleſſed, that he was able to fulfill us alſo with his bleſſinges.

62. *M.* Declare that that followeth.

C. In ſo much as death was a puniſhment appointed unto men for ſinne, therefore our Saviour Chriſt did *ſuffer death*, and by ſuffering overcame it. And to the intent

Chriſte even in ſuffering death, vanquiſhed death.

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alſo to make it the more certainlie knowen unto us that his death was not counterfaite, it pleaſed him alſo to be *buried* after the common maner of men.

63. *M.* But it appeared not that any profit commeth to us by this, that Chriſt hath wonne the victorie of death, ſeeing that we notwithſtanding ceaſe not to dye.

The death of the faithfull is a right paſſage to life everlaſting.

C. That doeth not hinder; for the death of the faithful is nowe nothing elſe but a readie paſſage to a better life.

64. *M.* It followeth then neceſſarilie hereof, that wee ought in no wiſe to bee afrayde of death, as though it were a dreadful thing; but rather it behooveth us willinglie to walke the trace of our Head and Captaine Jeſus Chriſt, who as hee periſhed not by death, ſo will hee not ſuffer us to periſhe thereby.

C. It is even ſo.

X.

SONDAY.

65. *M.* WHAT is the ſenſe of that clauſe, *He deſcended into hell?*

The underſtanding of this, Chriſte went down into hell.

C. That Chriſt did not only ſuffer naturall death, which is a ſeparation of the ſoule from the bodie, but alſo that his ſoule was in wonderfull diſtreſſe, induring grievouſe tormentes, which Saincte Peter calleth the ſorrowe of death. Acts 2. 24.

66. *M.* For what conſideration ſuſtained he thoſe paines, and in what ſort?

C. Becauſe he preſented himſelfe before the judgement ſeat of God, to ſatisfie for ſinnes, it was neceſſarie that hee ſhould feele this horrible torment of conſcience, as if God had utterly forſaken him: yea, as though God had bene his extreame enemie, and beeing in this extremitie he cried

to his Father, My God, my God, why haſt thou forſaken me? Matth. 27. 46. Mark 15. 34.

67. *M.* Why? was God then angry with him?

C. Nay; howbeit it was meete that God ſhold puniſh him in ſuch ſorte, to performe the words of Eſay, That he was beaten with the hande of his Father for our ſinnes, and that hee was wounded for our tranſgreſſions. Iſa. 53. 4, 5. 1 Pet. 2. 24.

68. *M.* But howe could it be that he was in ſuch dreadful anguiſh, as though God had utterly forſaken him, ſeeing he was God himſelf?

C. We muſt underſtand that he was in ſuch diſtres only as touching his humanitie. And to the intent that he might feele theſe pangs in his manhood, his Godhead did in the mean time for a litle ſpace keep it ſelfe cloſe, that is to ſay, it did not ſhewe the might thereof.

69. *M.* But how could this bee, that Chriſt who is the Salvation of the worlde, could bee under ſuch condemnation?

C. He was not ſo under it, that he ſhould continue in the same; for he hath in ſuch wiſe felt theſe terrours which we have ſpoken of, that he was not overcome of the ſame, but hath rather thereby made battell againſt the power of hell to breake and deſtroy it.

The difference betwene the anguiſh of Chriſtes Spirit, and the conſcience of the wicked.

70. *M.* Hereby then we ſee the difference betwene the griefe of minde, which Chriſt did ſuffer, and that which the impenitent ſinners do abide, whom God doth puniſh in his terrible wrath, for that verie paine which Chriſt ſuſtained for a time, the wicked muſt endure continually: and that which was unto Chriſt but a pricke, is unto the wicked in ſtead of a glaive to wound them to death.

C. Truth it is; for our Savior Chriſt, even in the middeſt of his torments, did not ceaſe to put a full truſt evermore in God his Father, but the damned ſinners doe diſpaire:

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yea they diſpiſe God, in ſo much that they blaſpheme his Majeſtie.

XI.

SONDAY.

71. *M.* MAY wee nowe gather by this, what profit commeth to the faithfull by the death of Jeſus Chriſt?

The profit and vertue of Chriſtes death ſtandeth in three points.

C. Yea very well; and firſt of all, wee ſee that it is a ſacrifice wherwith he hath fully ſatiffied his Fathers judgement in our behalf: and therby alſo he hath appeaſed Gods wrath, and hath brought us into his favour againe. Secondly that his bloud is a waſhing of our ſoules from all manner of ſpots. And finally that he hath ſo cleane wiped away our ſinns through his death, that God will never hereafter have remembrance of them, ſo that the obligation which was againſt us, is now cancelled and made voyde.

72. *M.* Have we none other profite of his death?

C. Yes verely; that is, if we be true members of Chriſt, our old man is crucified, and our fleſh is mortified, to the end that none evil luſts do hereafter beare rule in us. 1 Pet. 1. 18. Rom. 6. 6.

73. *M.* Expound the Article following.

C. *He roſe the thirde day from death to life*, wherin he ſhewed that he had gotten the victorie of death and ſinne. For through his reſurrection hee ſwallowed up death, hee broke aſunder the chaines of the devill, and finallie he deſtroyed all his power.

74. *M.* Tell me how many wayes this reſurrection of Chriſt doeth profit us?

The benefit and vertue of Chriſtes

C. Three manner of wayes. The firſt, that wee have fully obtayned to be righteous thereby: ſecondly, it is a

ſure gage of our immortalitie: thirdlie, that if wee be in deede truely partakers of his reſurrection, we riſe now in this preſent world into a new kinde of life, whereby we ſerve God onely, and lead our lives agreeable to his wil. Rom. 4. 25. 1 Cor. 15. 12, &c. Rom. 6. 4.

reſurrection ſtandeth in three points.

XII.

SONDAY.

75. *M.* LET us goe forward to the reſt?

C. He aſcended up into heaven.

76. *M.* Went Chriſt up into heaven in ſuch ſort that he is no longer in the earth?

C. Yea; for when hee had performed wholy all thinges that were enjoyned him by the commandement of his Father, and had accompliſhed all that was neceſſarie for our ſalvation, it was not needeful that hee ſhould remaine any longer in the world.

Chriſte aſcended into heaven.

77. *M.* What profit have we by his aſcenſion.

C. We receive double profit thereby, for ſince that our Saviour Chriſt is entred into Heaven in our name, even in like manner as he came down from thence for our ſakes, he hath thereby made an open entry into the ſame place for us, giving withall an aſſured knowledge, that the gate of heaven is nowe open to receive us, which was before ſhutt through our ſinnes. The ſecond profit is, that he appeareth in the ſight of God the Father to make interceſſion for us, and to bee our Advocate to make anſwere for us. Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.

The profite of Chriſtes aſcenſion ſtandeth in two points.

78. *M.* But is our Saviour Chriſt ſo aſcended into heaven, that he is no more here with us?

C. No, not ſo; for he himſelfe promiſeth contrarie, that is, that he will be preſent with us unto the worldes end. Matth. 28. 20.

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79. *M.* Is it meant of his bodily preſence that he maketh promiſe ſo to continue with us?

C. No verily; for it is an other matter to ſpeake of his body which was taken up into heaven, and of his power which is ſpreade abroad throughout the whole world. Luke 24. 51. Acts 1. 9.

80. *M.* Declare the meaning of this ſentence, *He ſitteth at the right hand of God the Father.*

C. The underſtanding of that is, that he hath receaved into his hands the governance of heaven and earth, whereby he is king and ruler over all. Matth. 28. 18.

81. *M.* What ſignifieth this worde *right hand*, and the *ſitting at the right hande?*

To ſit at the right hande of God.

C. It is a ſimilitude, or a manner of ſpeach borrowed of earthly Princes, which are wonte to place on their right ſide ſuch as they ſubſtitute next under them, to rule in their name.

82. *M.* Then thou meaneſt nothing elſe thereby, but that which S. Paule ſpeaketh, that he was appointed head of the Church, ſet in authority above all powers, and that he hath received a name or dignitie paſſing all other. Eph. 1. 22. Phil. 2. 9.

C. Even ſo it is.

XIII.

SONDAY.

83. *M.* GO forward to the reſidue.

C. From thence he will come to judge the quicke and the dead, that is to ſay, he will come downe from Heaven, and ſhewe him ſelfe viſiblie once againe in judgement, as hee was ſeene to aſcend. Acts 1. 11. & 3. 20. 2 Theſſ. 4. 16.

84. *M.* Seeing the judgement of God ſhall be in the ende of the worlde, howe may that be which thou ſayeſt, Some ſhall be alive, and other ſome ſhal be dead, ſince it is a thinge appointed unto al men to die once? Heb. 9. 27.

C. Sainct Paul maketh anſwere to this queſtion himſelf, ſaying, that they which at that time ſhal be left alive, ſhal be ſuddenly changed, to the end that their corruptible nature beeing aboliſhed, they may be clothed with incorruption. 1 Cor. 15. 51, 52. 1 Theſſ. 4. 17.

85. *M.* Thy meaning is then, that this change ſhall be unto them in ſtead of a death, in ſo much as it ſhall aboliſh their former nature, and make them riſe again in a new ſtate?

C. Trueth it is.

86. *M.* Doe we receive any comfort by this, that our Saviour Chriſt wil come once to judge the world?

C. Yea verely, and that great; for we are taught certeinly, that his comming at that time, ſhal be onely for our ſalvation. Heb. 9. 28.

87. *M.* Then there is no cauſe why we ſhould be afraid of the day of judgement, or that we ſhould tremble therefore.

C. No truely; for ſo much as we ſhall appeare before none other judge but him who is our Advocat, and hath taken upon him to defende our cauſe.

Chriſte ſhall judge us, and aunſwere for us.

XIV.

SONDAY.

88. *M.* LET us nowe come to the third parte.

C. That concerneth our *faith in the holy Ghoſt.*

The thirde parte of the Crede.

89. *M.* And to what purpoſe doeth it ſerve us?

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C. It doeth us to underſtand, that even as God hath redeemed us and ſaved us in Jeſus Chriſt, even ſo it pleaſed him to make us partakers of his redemption and Salvation through his holy Spirite.

90. *M.* How ſo?

Of the holie Ghoſte and his giftes.

C. In like manner as the blood of Chriſt is the onely purgation of our ſoules; even ſo the holie Ghoſt muſt ſprinkle our conſciences with the ſame, to make them cleane. 1 Pet. 1. 2. 1 John 1. 7.

91. *M.* This needeth a more evident declaration?

C. It is to ſay, that the Spirite of God, dwelling in our hearts, doeth make us feele the vertue of our Lord Jeſus: for he it is that doeth open the eyes of our heart to behold Chriſts benefites towardes us; he doeth ſeale them in our heartes; and this Spirite doth alſo regenerate us, and make us newe creatures, in ſuch ſorte that by his meanes we receive all thoſe gifts and benefites, which bee offered unto us in Chriſt our Saviour. Eph. 1. 17, 18, 19. & 4. 23.

XV.

SONDAY.

92. *M.* WHAT followeth now next?

The fourth parte, which is of the Church.

C. The fourth part of our belief, where it is said, *I beleve that there is an holy univerſall Church.*

93. *M.* What is the *Church univerſall?*

What the Churche is.

C. It is the body and fellowſhip of them that beleve, whom God hath ordeined and choſen into life everlaſting.

94. *M.* Is it neceſſarie that we beleeve this article?

For what purpoſe Chriſte ſuffered death.

C. Yea, unles we minde to make Chriſts death of none effect, and make al thoſe things to no purpoſe which wee have rehearſed already: for all Chriſts doings prove there is a Church.

95. *M.* This is then thy ſaying, that al which hitherto hath bin declared, doeth touche the cauſe and ground of our ſalvation; in ſo much as God hath received us into his favour by the meane of our Saviour Jeſus Chriſt, and hath ſtabliſhed this grace in us through his holy Spirite; but nowe the effect that commeth of all this, is declared unto us, to give the more evident aſſurance thereof.

C. It is even ſo.

96. *M.* What meaneſt thou by calling the Church *holy?*

C. I call the Church holy in this ſenſe, becauſe that thoſe whom God hath choſen, hee juſtifieth and reformeth unto holyneſſe, and innocencie of life, to make his glorie to ſhine in them: and alſo our Saviour Chriſt hath ſanctified his Churche, which he redemed, to the end it might be glorious and without ſpot. Rom. 8. 29. Eph. 5. 25, 26, 27.

97. *M.* What meaneth this worde, *Catholike* or Univerſall?

The meaning of this word Catholik.

C. It ſerveth to put us in remembrance, that as there is but one head of the faithfull, even ſo it behoveth them to bee knit together in one body, ſo that there bee not divers Churches, but one Churche onely, diſperſed throughout the whole worlde. 1 Cor. 12. 12. &c. Eph. 4. 11, 12.

98. *M.* Declare as touching the *communion of Saintes.*

The communion of the Faithfull.

C. That clauſe is put to for a more plaine declaration of the unitie of the members of Chriſtes Church. Moreover it doeth us to underſtande, that all the benefites that Chriſt hath given to his Church, belong to the profit and ſalvation of everie faithfull perſon, for ſo much as they have all a communitie togither.

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XVI.

SONDAY.

99. *M.* BUT is this holyneſſe of the Church now already perfect?

C. No verely; for it is in continuall battell ſo long as it is in this world, and laboreth alway under imperfection and infirmities, which ſhall never be cleane taken away, untill it bee altogether cowpled to her heade Chriſt, by whom it is perfectly sanctified. Eph. 5. 26, 27.

100. *M.* Is there none other way to know this Church but by faith?

C. Yes verely: there is a Church which may be ſeene to the eye, for ſo much as God hath given ſure tokens, by the which we may know the ſame: but here in this place mention is made properly of that Church which he hath choſen by his ſecrete election to everlaſting life: the which can not be perfectly diſcerned by our ſenſes.

Touching the forgiveneſſe of ſinnes.

101. *M.* What is there more?

C. I beleeve the remiſſion of our ſinnes.

102. *M.* What is the proper ſignification of this worde *Remiſſion.*

C. That God doeth freely forgive all the ſinnes of them which beleeve in him, in ſuch ſorte, that they ſhall never be called to any account, to receive any puniſhment therefore.

103. *M.* It is eaſie then to bee gathered of this, that we doe not merite by our owne ſatiſfaction, that God ſhould pardon our ſinnes?

C. Ye ſay true: our Saviour Chriſt hath made ſatiſfaction by ſuſtaining the paine due unto the ſame; for we of our part be not able to make any recompenſe

to God, but of his meere liberality we obtaine this benefit freely.

104. *M.* Wherefore doeſt thou make mention of remiſſion of ſinnes, immediatly after that thou haſt ſpoken of the Church?

There is no remiſſion of ſins without the bodie of the Church.

C. Becauſe that no man can receive forgivenes of his ſinnes, unleſſe he be joyned in fellowſhip of Gods people, and ſo continue in the unitie of Chriſts body even to the end, like a true member of his Church.

105. *M.* By this ſaying then, without the Churche there is nothing but hell, death and damnation?

C. That is moſt certaine: for all ſuch as do divide themſelves from the body of Chriſt, to break the unity thereof by ſectes, are utterly deſtitute of al hope to enjoy everlaſting life, whiles they keep themſelves ſo devided.

XVII.

SONDAY.

106. *M.* WHAT followeth more?

C. The riſing againe of the bodie, and life everlaſting.

Of our reſurrection.

107. *M.* Whereto ſerveth this Article in our beliefe?

C. To teache that our felicitie conſiſteth not in any thing upon earth; the which knowledge may ſerve us for two neceſſary purpoſes. Firſt, it ſerves to teache us to paſſe through this tranſitorie world as through a ſtrange countrey, ſetting not by earthly thinges. Secondly, it putteth us in comfort, that although as yet we do not fully enjoy the fruit of that grace which our Lorde God hath freely given us in Chriſt; that yet we ought not to bee diſcouraged, but patiently to waite for him unto the time that he ſhall appeare.

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108. *M.* What ſhall be the maner of our reſurrection?

C. All they which bee dead before that time, ſhall then take their owne bodies again unto them; howbeit they ſhal be of another ſorte: that is, they ſhall be no more ſubject to death or corruption: and yet notwithſtanding they ſhal be of the ſelfe ſame nature and ſubſtance as before: and ſuch as ſhall then remain alive, God will raiſe them up marveilouſlie, and ſuddenly change their bodies, in the twinkling of an eye, as we have ſaid before. 1 Cor. 15. 35, &c.

109. *M.* Shal not the wicked be as wel partakers of this reſurrection, as the faithfull?

C. Yes verely; but they ſhal be in condition far unlike: for the faithfull ſhall riſe again to everlaſting joye and ſalvation, and the other to everlaſting death and damnation. Matth. 25. 33, 34, 41. John 5. 29.

110. *M.* Wherefore is there mention made of life everlaſting, and not of hell?

C. Becauſe the Creede is a brief ſumme of our faith, conteining in as few wordes as can be, that that belongeth peculiarly to comfort the conſciences of Gods faithfull: therefore Gods benefites which hee freely beſtoweth upon his people, bee rehearſed onely, without any mention of the wicked, who are cleane ſhut out of his kingdome.

XVIII.

SONDAY.

111. *M.* SINCE we have the foundation whereupon our faith is builded, we may well gather hereof, what is the right faith?

What thing lively faith is.

C. Yea verely; that is to ſay, it is a ſure perſwaſion and ſteadfaſt knowledge of Gods tender love towardes us, ac-

cording as he hath plainely uttered in his Goſpell, that he wil be both a Father and a Saviour unto us, through the meanes of Jeſus Chriſt.

112. *M.* Doeth faith ſtand in our power; either is it a free gift of God?

C. The Scripture teacheth us, that it is a ſpeciall gift of the holy Ghoſt, and very experience doth alſo confirme the ſame.

113. *M.* How ſo?

The holy Ghoſt doeth lighten our minde.

C. For the feebleneſſe of our wittes is ſuch, that we can by no meanes attaine unto the ſpirituall wiſedome of God, the which is reveiled unto us by faith: and our hearts are naturally inclined to a certain diſtruſt, or at leaſt a vaine truſt either in our ſelves or in other creatures: but what time Gods Spirit hath lightened our hearts, and made us able to underſtand Gods will, (the which thing we can not attaine otherwiſe) then doeth hee arme us alſo with a ſteadfaſte confidence in his goodneſſe, ſealing the promiſes of ſalvation in our heartes.

114. *M.* What profit commeth to us through this faith, when we have it?

This faith maketh us ſure of our righteouſneſs.

C. It doeth juſtifie us before God, and maketh us inheritours of everlaſting life.

115. *M.* Is not a man then juſtified through good works, if he live holily, and in the obedience of Gods will?

C. If any man were ſo perfect before God, he might worthely be called righteous: But for ſo much as wee are all wretched ſinners in the ſight of God, wee are driven to ſeeke elſewhere for a worthineſſe to make anſwere for us to Gods judgement.

XIX.

SONDAY.

116. *M.* BUT bee all our workes ſo diſproved, that they can merit nothing at all for usbefore God?

All mans works be damnable, until they be regenerate through Gods Spirit.

C. First, all ſuch workes as we do of our ſelves, by our nature, are utterly corrupt: whereof it followeth neceſſarily, that they can not pleäse God, but rather do provoke his wrath, and he condemneth them every one.

117. *M.* This is then thy ſaying, that unto the time that God hath received us to mercie, and regenerate us by his Spirit, we can doe nothing but ſin; even as an evill tree can bring foorth no frute, but that that is evill. Matth. 7. 17.

C. Even ſo it is; for although our workes make a faire ſhewe to mans ſight, yet they are wicked before God, ſo long as the hart is naught, unto the which God chiefly hath reſpect.

118. *M.* Hereby then thou doeſt conclude, that it lieth not in our power to prevent God with our merites, and ſo to provoke him to love us, but much rather we thereby doe ſtir him to be more and more angrie with us.

C. Yea ſurely; and therefore I ſay, that without any conſideration of our owne workes, hee doeth receive us into his favour; of his bountifull mercie, through the merites of our Saviour Chriſt, accounting his righteouſneſſe to bee ours, and for his ſake imputeth not our faultes unto us. Tit. 3. 4, 5.

119. *M.* What meaneſt thou then, that a man is juſtified by faith?

C. For as much as through beleeving, that is, receiving

with an aſſurance of the heart the promiſes of the Gospell, we enter into poſſeſſion of this righteouſneſſe.

120. *M.* This is then thy meaning, that as God doth offer righteouſneſſe to us by his Goſpell, ſo the onely way to receive it, is faith?

C. So I meane.

XX.

SONDAY.

121. *M.* WELL then, after that God hath once received us into his favour, be not the works which wee doe by the vertue of his Spirit, acceptable unto him?

C. Yes verely; becauſe hee doeth of his free goodneſſe ſo accept them, and not becauſe their worthineſſe doeth deſerve ſo to be eſteemed.

The good workes which proceede onely of faith.

122. *M.* How is it that they be not worthy of themſelves to be accepted, ſince they proceede of the holy Ghoſt?

C. Becauſe there is mixed ſome filth through the infirmity of the fleſh, wherby they are defiled.

123. *M.* By what meanes then are they made acceptable unto God?

C. By faith onely, whereby a man is aſſured in his conſcience, that God will not ſtraitly examine his works, nor trie them by the ſharpe rigor of his juſtice; but that he will hide the unperfectneſſe and the uncleane ſpots that be in them, with the pureneſſe of our Saviour Chriſt, and ſo account them as perfect.

The way to doe good workes which pleaſe God.

124. *M.* May we ſay then that a Chriſtian is juſtified by his works, after that God hath called him, or that he doth merite through them Gods favour to the procurement of life everlaſting?

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C. No verely; but rather it is ſaid, that no man living ſhal be juſtified: and therfore we muſt pray, that hee doe not enter into judgement with us. Psal. 143. 2.

125. *M.* Thou meaneſt not hereby that the good deeds of the faithfull are unprofitable?

C. I meane nothing leſſe; for God promiſeth to reward them largely, both in this world, and in the life to come: and yet this notwithſtanding, thoſe rewards of God be not given for our worthy deſertes, but onely becauſe it pleaſeth God of his goodneſſe to love us freely, and ſo to cover and forget our faultes, that he will never call them any more to remembrance.

A right faith is never idle. What it is to beleve in Chriſte.

126. *M.* May we be juſt without good works?

C. That is not poſſible; for to beleve in Chriſt is aſmuch to ſay, as to receive Chriſt in such ſorte as he doeth give himſelfe unto us: now this is an evident thing, that Chriſt doth not only promiſe to deliver us from death, and to reſtore unto us the favour of God his Father throgh the only merits of his innocency; but alſo he promiſeth to make us new creatures by his Spirite, to the end that we ſhould lead an holy converſation in al good works, ſo that theſe muſt be joyned together, except wee would divide Chriſt from himſelfe.

127. *M.* Then I ſee, that it is ſo far from the office of faith to make men deſpiſers of good deeds, that it is the very roote whence all good workes doe ſpring?

The effecte of the Goſpell is Faith and Repentance.

C. It is moſte certaine; and for this cauſe the doctrine of the Goſpell doeth conſiſt in theſe two pointes, Faith and Repentance.

XXI.

SONDAY.

128. *M.* WHAT manner of thing is Repentance?

C. It is the hatred of ſinne, and love of juſtice, proceeding of the feare of God, which bringeth us to the forſaking of our ſelves, and to the mortifying of our fleſh, that we may give our ſelves to be governed by the Spirit, in the ſervice of God.

What Repentance is.

129. *M.* This then was the ſecond member in the diviſion, which wee made at the beginning, concerning a Chriſtian mans life?

C. Yea verely: and we have ſaide alſo, that the very right and alowable ſervice of God doth conſiſt in obeying his will.

Wherein the right ſerving of God ſtandeth.

130. *M.* Why ſo?

C. Becauſe he will not be ſerved after our fantaſie, but after his own pleaſure.

Of the Law of God.

131. *M.* WHAT rule hath hee given unto us, to lead our life by?

C. His Lawe.

132. *M.* What things doeth it containe?

C. It is devided into two parts, wherof the firſt doeth contayne foure commandments: the ſecond conteineth ſix, ſo that there bee ten in the whole.

The Law hath two partes.

133. *M.* Who hath made this diviſion thereof?

C. God himſelfe: who alſo gave it written in two tables unto Moſes, ſaying, that the whole was reduced into ten ſentences. Exod. 31. 18. & 34. 4. Deut. 5. 22. & 10. 1, 2, 3.

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134. *M.* What is the content of the firſt table?

C. It conteineth the maner of the true worſhip of God.

The effect of the firſte table.

135. *M.* What is conteined in the ſecond table?

C. How we ought to behave our ſelves towards our neighbours, and what duety we owe unto them.

The effect of the ſecond table.

XXII.

SONDAY.

The firſt commaundcment.

136. *M.* REHEARSE the firſt commandement.

C. Hearken, and take heede Iſraell, I am the Lord thy God, which have brought the out of the lande of Egypt, from the houſe of bondage. Thou ſhalt have none other gods before my face. Exod. 20. 2, 3. Deut. 5. 6, 7.

137. *M.* Declare the meaning hereof.

C. In the beginning hee uſeth as it were an introduction to the whole Law. For he doeth chalenge here unto himſelfe firſte authoritie to commande, naming himſelf the Everlaſting, and the Creator of the world: and againe after, he calleth himſelfe our God, to make us highly to eſteeme his doctrine: for if that he bee our Saviour, it is good reaſon, that we be alſo his obedient people.

What ſignifieth the deliverance out of Egypt.

138. *M.* But that which followeth after, touching the deliverance from the bondage of Egypt, is it not referred peculiarly to the people of Iſrael?

C. Yes verely, as concerning the body: howbeit it belongeth alſo indifferently unto all, in ſo much as he hath delivered our ſoules from the ſpirituall captivitie of ſinne, and from the tyrannie of the divell.

139. *M.* Why doeth he make mention of this in the beginning of his Law?

C. To put us in remembrance, how greatly we are

bounde to obey his good pleaſure, and what unkindneſſe it is to doe the contrarie.

140. *M.* What requireth he in this firſt commandement?

C. To reſerve unto him only his whole honour, not giving any parte thereof to any other.

The ſumm of the firſte commandment.

141. *M.* What is his due honour?

C. To worſhip him, to put our whole truſt in him, to call upon him, and ſuch other like, which be attributed onely unto his majeſtie.

The honour that is due to God alone.

142. *M.* Wherefore ſaith he, *before my face?*

C. For ſo much as hee ſeeth and knoweth all thinges, and judgeth the ſecret thoughts of mens hearts, he ſignifieth unto us, that he doth not require onely that in our outwarde profeſſion, but that unfainedly from the bottome of our heartes, we doe take him for our onely God.

XXIII.

SONDAY.

143. *M.* REHEARSE the ſecond commandment.

C. Thou ſhalt make thee no graven image, neither any ſimilitude of thinges that are in heaven above, neither that are in earth beneath, nor that are in the waters beneath the earth: thou ſhalt not bowe downe to them, neither ſerve them.

The ſecond commandement, touching Images and the worſhipping of them.

144. *M.* Doeth he utterlie forbidde the making of Images?

C. No, but he doeth forbid expreſlie either to make anie image to repreſent God, either to worſhip him thereby.

145. *M.* Wherefore are we forbidden to repreſent God in any viſible image?

C. Becauſe there is no compariſon betweene him that is

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an everlaſting Spirit, incomprehenſible; and a materiall body, mortall, corruptible and viſible. Deut. 4. 15, 16. Iſa. 40. 18. Acts 17. 29. Rom. 1. 23.

146. *M.* Thy minde is then that he doeth great diſhonour to Gods majeſtie, that goeth about to repreſent him in ſuch ſorte?

C. Yea verily.

Of honor forbidden to images.

147. *M.* What manner of adoration is here condemned?

C. We are forbidden here to come before any image to make our prayers, or to bowe our knee before it, or to make any other ſigne of reverence as though God did there ſhewe him ſelfe by them.

148. *M.* This is not then to be taken, as though all kerving or painting of images were utterlie prohibited; but alonely to make images, either to ſeeke or to honour God in them, or to abuſe them unto any kinde of ſuperſtition or idolatrie?

C. It is even ſo.

149. *M.* For what purpoſe was this commandement given?

C. That as in the firſte commaundement God ſheweth himſelfe to be him alone, whom we ought to worſhip and honour: even ſo nowe he ſheweth the right kinde of worſhip, to withdrawe us from all ſuperſtitions and carnall imaginations.

XXIV.

SONDAY.

150. *M.* GOE foorth.

C. He joyneth unto it a threatning, *That he is the Eternall, our God, jelous, viſiting the ini-*

quitie of the fathers in their children, upon the thirde and fourth generation of ſuch as doe hate him.

151. *M.* Wherefore doeth he make mencion of his might?

C. To ſignifie, that he is of ſufficient power to maintaine his honour.

152. *M.* What meaneth he by ſpeaking of jealouſie?

C. That hee can not abide a companion with him; for even as he hath of his unſpekable goodneſſe freely given himſelfe unto us, even ſo he will that we become altogither his, and this is the chaſtitie of our ſoules, that they bee dedicated unto him, and kept holy for him: as contrariwiſe, it is a ſpirituall whoredome, if they be withdrawen from him to anie kinde of Idolatrie or ſuperſtition.

Touching ſpirituall whoredome.

153. *M.* Howe ought this to be taken, that he puniſheth the tranſgreſſions of the fathers in their children?

C. To pearce our heartes more deepely with the terrour of his wrath, who doeth not onely threaten to puniſh the offenders, but alſo their poſteritie after them.

154. *M.* What? is not this contrary unto the righteouſneſſe of God, to puniſh the one for the others faulte?

C. If we conſider the ſtate of man, the queſtion is ſoon aunſwered, for wee are every one of us by nature under the curſe of God, ſo that wee cannot find faulte with God, when he leaveth us in this ſtate. And as he ſheweth his favour towards his ſervants, when he doeth bleſſe their poſteritie, ſo doeth he ſhewe his vengeance towards the wicked, when he ſuffreth their ofspring to continue in their curſed ſtate.

Howe God puniſheth the fathers wickednes in the childe.

155. *M.* What ſayeth he more?

C. To the end he might ſtirre us alſo with tender love, he ſayeth moreover, *That hee ſheweth foorth his aboundant mercie unto the thouſand diſcent of ſuch as love him and keepe his commandements.*

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156. *M.* Doeth hee meane, that the obedience of a faithful man ſhall be ſufficient to ſave his poſteritie, although it be wicked?

How God ſheweth mercy to a thouſand generations.

C. No, but that he will in ſuch ſort ſhew foorth his goodneſſe toward the faithful, that for the favour he beareth unto them, he wil alſo be known unto their children, not onely minding to proſper them here in thinges of this worlde, but to ſanctifie them alſo with the giftes of his Spirite, whereby they may become obedient to his will.

157. *M.* But this ſeemeth not alwayes ſo?

C. No: for as the Lord doeth reſerve this libertie to himſelf alwayes, to ſhew mercie unto the children of the wicked, ſo on the other parte he hath not ſo bound his grace to the children of the faithful, but that hee may at his pleaſure reject whom he wil: yet notwithſtanding he doeth in ſuch wiſe order theſe things, that al men may eaſily ſee that he hath not made this loving promise for nought. Rom. 9. 15.

158. *M.* Wherefore doeth he rehearſe here in the promiſe to a *thouſand diſcentes*, whereas in the threatning he made mention but of *three or foure?*

C. To ſignifie, that God is alwayes more ready to uſe gentleneſſe and favour, than roughneſſe or rigour, according as he ſayth of himſelfe, that he is ready to ſhew mercy, and ſlowe to anger. Exod. 34. 6. Numb. 14. 18. Pſal. 103. 8.

XXV.

SONDAY.

The third commandement.

159. *M.* LET us come to the third commandement.

C. Thou ſhalt not take the Name of the Lorde thy God in vaine.

160. *M.* What is the underſtanding hereof?

C. Hee doeth not onely forbid to abuſe and blaſpheme the bleſſed Name of God by perjurie, but forbiddeth aſwel all vaine and ſuperfluous oathes.

Of othes.

161. *M.* May a man then ſweare lawfull at any time?

C. Yea verely, when there is juſt occaſion, that is to ſay, to maintaine the trueth, when the time ſhall require, and likewiſe to keepe brotherly charitie among us.

162. *M.* Doeth he diſprove no othes, but ſuch as are made to the hinderance of Gods honour?

With what reverence we ſhold name God.

C. In one kinde of othe he teacheth us a generall rule, that we never uſe the name of God, but in feare and humbleneſſe, to glorifie his Name. For even as it is holy, and of moſt worthy price, ſo it behooveth us to take diligent heede, that wee doe not in ſuch ſort name it that eyther we may ſeme to paſſe lightlie of it our ſelves, or give to others occaſion to have it in ſmall reverence.

163. *M.* Howe ſhall this be?

C. If we doe neither think nor ſpeake of God nor of his workes, but with all reverence and honour.

164. *M.* What followeth?

C. A threatning, *That hee will not holde him innocent that taketh his name in vaine.*

165. *M.* Seeing that God pronounceth threatninglie in other places in a generalitie, that he will puniſhe all tranſgreſſours, what vehemencie is there beſides in theſe wordes?

C. He doeth expreſſly declare hereby in how great eſtimation he hath the honour of his Name, for ſo much as he ſayeth evidentlie, that hee can not abide, that any man doe deſpiſe it, to the intent that we might reverence it the more.

XXVI.

SONDAY.

The fourth commandement.

166. *M.* LET us come to the fourth commandement?

C. Remember to keepe holy the Sabbath daye, ſix dayes ſhalt thou labour, and doe all thy worke, but the ſeventh day is the reſt of the Lord thy God: Thou ſhalt doe no worke in it: neither thou, nor thy ſonne, nor thy daughter, neither thy ſervant, nor thine handmaide, nor thine oxe, nor aſſe, neither the ſtranger that is within thy gates: for in ſixe dayes God made heaven and earth, and all that is in them, and the ſeventh day he reſted: Wherefore he hath bleſſed the day of reſt, and hath made it holy to himſelf.

167. *M.* Doeth God commaunde to labour ſixe dayes, and to reſt the ſeaventh?

C. No, not preciſelie: But he doeth give men leave to travell ſix dayes, and maketh a reſtraint onelie of the ſeventh, in the which he forbiddeth to labour.

168. *M.* Are we then bounde by Gods commandement to refraine one day in the weeke from all maner of labour?

C. This commaundement hath a certaine ſpeciall conſideration in it: for as touching the obſervation of bodily reſt, it belongeth to the ceremoniall lawe, which was aboliſhed at the comminge of Chriſt.

169. *M.* Sayeſt thou then that this commandement belongeth peculiarly unto the Jewes, and that God did give it onely for the time of the olde Teſtament?

C. Yea verelie, as touchinge the ceremonie thereof.

170. *M.* Why then, is there any other thing conteined in it beſides the ceremonie?

C. There bee three conſiderations, why this commandement was given.

171. *M.* What are they?

C. The firſt is, that it might bee a figure to repreſent our ſpiritual reſt: The ſecond, for a comely order to bee uſed in the Church: And thirdly for the refreſhing of ſervants.

Three conſiderations for the which the Sabbath day was ordeined.

172. *M.* What is ſpiritual reſt?

C. That we ceaſe to doe our own workes, that the Lord may bring foorth his works in us.

173. *M.* How may we thus reſt?

C. By mortifying our fleſhe and subduing the inordinate affection of our nature, to the end that Gods Spirit may beare rule in us.

174. *M.* Are wee bounde to this reſte but one day in the weeke?

C. Yes, continually; ſo that when we have once begun to enter into it, we muſt goe on forwarde whiles our life laſteth.

175. *M.* Why is there but one day appointed to repreſent unto us a thing that dureth our whole life?

C. It is not neceſſary that the figure doe reſemble in al pointes the thing it is ordeined to repreſent: it is ſufficient they bee like in ſome pointes.

176. *M.* Wherefore was the ſeventh day appointed rather then any other?

C. The nomber of ſeaven doeth ſignifie perfection in the ſcripture: wherfor the ſeventh day was moſte meet to ſet out unto us a thing that ſhould ſtil continue: moreover it putteth us in remembrance, that our ſpiritual reſt is but begun in this life, neither ſhal it be perfect untill we depart this world.

The number of ſeven.

XXVII.

SONDAY.

177. *M.* WHAT is ment by that which our Lorde alleagethe here, ſaying that it behoveth us to reſt, for ſo much as he hath done the ſame?

C. When God had created al his works in ſix dayes, he appointed the ſeventh to the conſideration of his works. And to the intent we might be the more ſtirred thereto, he ſetteth foorth his own example unto us, becauſe there is nothing ſo much to be deſired as to become like unto him.

178. *M.* Muſt we then daily meditate the works of God? or is it enough to have minde of them one day in the weeke?

We are bound to praiſe God continually in his workes. As touching politike order for dayes.

C. Our duetie is to bee exerciſed daily therein: but for our weakneſſe ſake there is one certaine day appointed. And this is that politike order whereof I ſpake.

179. *M.* What order then is there to be obſerved that day?

C. That the people come together and give diligent eare to the worde of God, uſe common prayers, and make profeſſion of their faith and religion.

180. *M.* What meaneſt thou by ſaying, that it was partly ordeined for the eaſe of ſervants?

C. That they which be under the power of others, might be releaſed ſomwhat of their labour, the which thing alſo ſerveth to the furtherance of the commonwealth, for ſo much as every man hath juſt cauſe to be the readier, willingly to travel the other ſix dayes, when they conſider, that they may take their reſt on the ſeventh.

181. *M.* Let us now ſee howe this commandement belongeth unto us.

C. As touching the ceremonie thereof, it is abolifhed: for wee have the accompliſhment thereof in Chriſt. Col. 2. 16, 17. Rom. 6. 4.

The ceremoniall Sabbath is ended.

182. *M.* How ſo?

C. For our olde man is nowe crucified by the vertue of his death; and thorough his reſurrection we are raiſed againe into a newneſſe of life.

183. *M.* What is there then in this commandement that concerneth us?

C. Wee are bounde to obſerve the politike order appointed in the Churche, for the hearing of Gods worde, for comming together to make common prayers, and for the right uſe of the Sacramentes.

184. *M.* And doeth the figure profit us no more?

C. Yes verely? for it leadeth us to the trueth of that thing, whereof the Sabbath day is a figure, which is, that we beeing the true members of Chriſte, ought to cease from our owne workes and commit our ſelves wholy unto Gods governance.

XXVIII.

SONDAY.

185. *M.* LET us come now to the ſecond table.

C. Honour thy father and thy mother.

The fifth commandement.

186. *M.* What doeſt thou meane by this word, *Honour?*

What honour is due to our Superiours.

C. That children uſe humble obedience towards their father and mother, bearing a reverent minde towards them, ready to aſſiſte and aide them, and willing to doe after their commandements according to their duetie.

187. *M.* Proceede.

C. God joyned alſo a promiſe to this commandement,

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ſaying, *that thy dayes may bee prolonged upon the lande which the Lord thy God hath given thee.*

188. *M.* What is the meaning of this promiſe?

C. That God will indue them with a long life, which have their father and mother in due reverence.

189. *M.* Howe commeth it to paſſe, that God promiſeth man to prolong his life (as if it were a ſpeciall benefite) ſince this life preſent is ſo full of miſerie?

A long life.

C. Though our life bee never ſo full of wretchedneſſe, yet it is the bleſſing of God unto the faithfull, at the leaſt for this one cauſe, that it is a token of his Fatherly favour, in that he nouriſheth them here and preſerveth them.

190. *M.* May a man gather of the contrarie parte, that hee, who liveth not many yeares, is accurſed of God?

C. No, but rather it commeth to paſſe many times, that our Lorde taketh them ſooneſt of all out of this worlde whom he loveth moſt dearly.

191. *M.* In doying thus, it ſeemeth that he keepeth not alwayes his promiſe?

Benefits of this worlde are promiſed with one condition.

C. What promiſe ſo ever God maketh us, touching the benefites of this worlde, we ought to take it with this condition, ſo far foorth as it ſhal be expedient for the health of our ſoule: for it were a contrarie order not to have chiefe regarde of the ſoule.

192. *M.* And what is to be ſaid of them that be diſobedient unto father and mother?

The puniſhment of children which diſobey their parents.

C. God will not only puniſh them with everlaſting paine in the day of judgment, but hee will execute his vengeance alſo on their bodies here in this world, either by ſhortning their life, either puniſhing them by a ſhamefull death, or ſome otherwayes.

193. *M.* Doeth not God ſpeake expreſſly of the land of Canaan in this promiſe?

C. Yes, as touchinge the Children of Iſraell: but we

muſt now take it in a more generall ſignification, ſo that in ſo much as the whole earth is the Lords, we ought to acknowledge, that what countrey ſo ever we doe inhabite, God hath given unto us the ſame for a dwelling place. Pſal. 24. 1. & 115. 16.

194. *M.* Is there nothing elſe to be underſtood in this commandement?

C. Though no mention be made expreſly but of the father and mother, yet we muſt underſtand in them all magiſtrates, and ſuperiours: for ſo much as there is one maner of conſideration of them all.

195. *M.* What is that?

C. Becauſe God hath given unto them preeminence: for there is none authoritie of Parents, of Princes, or Magiſtrats, or Maiſters, neither any other office or title or preeminence, but ſuch as God hath ordeined. Rom. 13. 1.

XXIX.

SONDAY.

196. *M.* REHEARSE the fixt commandment.

C. Thou ſhalt not kill.

The ſixth commandement.

197. *M.* Is there nothing forbidden here but open murther?

C. Yes verily: for conſidering that it is God who giveth this in commandement, hee doeth not give us a Lawe to reſtraine our outwarde deeds, but principally to bridle the affections of our minde.

198. *M.* Thy meaning is then, that there is a certaine kinde of murther, lying privily in the heart, the which is forbidden here of God.

C. It is even ſo: for hatred or rancour, and all deſire to doe hurt unto our neighbour, is murther before God.

199. *M.* Is it enough then, if we beare no hatred nor malice towardes any man?

C. No, for in that that God condemneth hatred, it is to be underſtood alſo, that he requireth of us to love all men unfainedly, procuring their wealth.

The ſeventh commandement. All whordome is accurſed.

200. *M.* What is the ſeventh commandment?

C. Thou ſhalt not commit adultery.

201. *M.* What is the effect of this commandment?

C. All whoredome is declared to be accurſed of God, and therefore it behoveth us to refraine from it, except wee wil provoke his wrath againſt us.

The minde of the Law-maker is to bee conſidered.

202. *M.* Is there none other thing required in this commandement?

C. We muſt alwayes have regarde to the Law-maker, who conſidereth not onely the outwarde worke, but rather the affection of the hearte.

203. *M.* What is here more required!

C. For ſo much as our bodies and ſoules are the temples of the holy Spirit, that we keepe them in all pureneſſe, and therefore we muſt not only bee chaſte as touching the carnall acte, but alſo in heart, words, and behaviour, ſo that there muſt be no parte in us defiled or unchaſte. 1 Cor. 3. 16, 17. 2 Cor. 6. 16.

XXX.

SONDAY.

The eight commandement.

204. *M.* GO on to the eighth commandment.

C. Thou ſhalt not ſteale.

205. *M.* Doeth this commandement forbid only ſuch robberies, as be puniſhed by common lawes, either doeth it reach any further?

C. This commandement reacheth unto all unlawful and deceivable occupations, whereby wee plucke unto us any parte of our neighbours ſubſtance, whether it bee by violence, by fraude, or by any other means that God hath not alowed by his worde.

206. *M.* Is it enough if a man refraine from the deed doing, either is it forbidden alſo to deſire any ſuch thing?

C. Wee muſte alwayes have a conſideration, that God was the maker of this Lawe, who for ſo much as hee is a Spirite, hath not only regarde to robberies that bee committed in deede, but he conſidereth aſwel our ſecrete enterprises, our deviſes, and purpoſes, and the deſires of our mindes, to come by riches thorough our neighbours loſſe. *Of inwarde theft.*

207. *M.* What behoveth it us then to doe?

C. We are bound to doe our endevour, that everie man may have his due and right.

208. *M.* What is the ninth commandement?

C. Thou ſhalt not beare falſe witneſſe againſt thy neighbour. *The ninth commandement.*

209. *M.* Doeth God forbid in this commandement open perjurie before a judge onely: Either are we charged to make no lie to the diſprofit of our neighbours?

C. Under one kinde hee giveth a generall doctrine: meaning that we may not ſpeake any thing to the reproche of our neighbour falſely, and we may in no wiſe backbite him or make lies of him whereby hee might ſuſteine loſſe in his goods, or be hindered in his good name. *A generall doctrine.*

210. *M.* Wherefore doeth hee ſpeake expreſly of open perjuries?

C. To the intent that we might more earneſtly deteſt this vice of backbiting, and lying: ſignifying unto us withall, that who ſo ever doth accuſtome himſelf to ſpeak ſclaunderouſly of his neighbour, or to make any *After cuſtomable ſclandering and lying, ther followeth ſhortly*

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lie to his hinderance prively, he will not be aſhamed ſhortly after, to forſweare himſelf openly.

open perjurie.

211. *M.* Be ſclaunderous and lying wordes forbidden here alone? either bee wee alſo reſtrained from all evil thinking?

That that is il to be don before men, is il to be thought before God.

C. Aſwell the one as the other, by the reaſon which we have already alleaged: For that that is evill in the doing before men, is as evill to bee willed or thought before God.

212. *M.* Declare this in few wordes.

C. We are taught by this commandement, not to judge evill, or to ſpeake any words that ſound to the reproche of others, but rather to have a good opinion of our neighbours, and to maintaine their good fame, ſo farre foorth as the trueth wil beare us.

XXXI.

SONDAY.

213. *M.* LET us come nowe to the laſt commandement.

The tenth commandement.

C. Thou ſhalt not covet thy neighbours houſe: neither ſhalt thou covet thy neighbours wife, nor his man ſervant, nor his maide, nor his oxe, nor his aſſe, neither anything that is thy neighbours.

214. *M.* Seeing the whole Law is ſpiritual (as thou haſt ſaid) and for ſo much as every one of the other commandements were ordeined, aſwell to correct the rebellious affections of the heart, as to governe the outwarde doings, it appeareth that this commandement is ſuperfluous.

C. In the other commandements God would ſuppreſſe our will and affections, but here in this hee utterly inhibiteth all evill thoughts, light motions, ſudden affections,

yea though we never fullie purpoſe them, neither conſent willinglie to doe them.

215. *M.* Sayeſt thou then, that the leaſt motion or tentation that can enter into the thought of a faithfull man is ſinne, though he ſtrive againſt it, and will not by any meanes conſent unto it?

Every evil motion is a ſinne.

C. It is certaine that all evill thoughts and motions do proceede out of our corrupt nature: wherof I conclude that the luſtes which doe kindle or ſtirre up mans heart to doe amiſſe, though he never conſent to doe the thing, bee nevertheleſſe directly againſt this commandement.

216. *M.* This is then briefly thy ſaying, that as evil luſtes, whereunto men conſent and ſubject themſelves, are reproved as ſinne in the former commaundements: Even ſo by this commaundement GOD requireth of us ſuch perfection, that there may not ſo much as one evill motion once enter into our heartes, the which might provoke us to doe amiſſe.

C. Even ſo I meane.

217. *M.* May wee nowe make a briefe ſumme of the whole Lawe?

The effect of the whole Law.

C. Very eaſely: For the whole Lawe is comprehended in theſe two pointes: the one is, *That we love God with all our hearte, with all our ſoule, and with all our whole minde:* the other is, *That we love our Neighbour as our ſelfe.*

218. *M.* What is included in the love of God?

C. To love him as our God: that we acknowledge and take him for our ſovereine Lord, Maiſter, Saviour and Father: ſo that hereby our duetie is to love him, to feare him, to honour him, to put our whole truſt in him, and to obey him.

219. *M.* What doeſt thou meane by theſe words: *with all our heart, all our ſoule, and our whole mind?*

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To love God with all our hart.

C. It is, that wee love God with ſuch a zeale and fervent affection, that there may bee in us no deſire, no will, no thought, no indevour contrary unto his love.

XXXII.

SONDAY.

220. *M.* WHAT is the meaning of the ſeconde pointe?

Love towards our neighbours.

C. As we be naturally inclined to love our ſelves, and as this affection doth paſſe al the reſt, even ſo our love towards our neighbours ought in ſuch ſort to bear rule in our hearts, that it ſhould guide us altogither and ſhould be a line and rule, therby to order all our thoughtes and deedes.

221. *M.* And whom meaneſt thou, when thou ſayeſt our neighbours?

Who are our neighbours.

C. I do not only ſignifie our kindred, friends, and ſuch other as bee of our familiar acquaintance: but ſuch alſo as bee ſtrangers unto us, and more then that, our very enemies.

222. *M.* Howe are we bound to them?

C. There is a bonde, whereby God hath tied all men togither, which is holy, and can not bee broken by any mans malice.

223. *M.* Then thou wilt ſay, if any man hate us, that commeth of himſelfe: and yet by the very order, which God himſelfe hath appointed, he ceaſeth not to continue ſtill our neighbour, and wee are bound even ſo to take him.

C. So I meane.

224. *M.* Seeing the Lawe requireth ſuch a perfect

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ſerving of God, is not every chriſtian man bound to frame his life after the ſame?

C. Yes truely: but we have in us ſo much weakneſſe, that there is no man which fully doth performe all that the law requireth.

No man can fulfil the Law.

225. *M.* Why? doeth God therefore require of us ſuch an exquiſite perfection as we bee not able to reache unto?

C. God requireth nothing of us, but that which we are bounde to do, but if we give diligence to frame our lives to this rule ſet forth in the Lawe, then albeit wee bee farre from attayning unto the perfection thereof, yet the Lord will not lay to our charge our defaults.

226. *M.* Speakeſt thou generally of all men or of the faithfull onely?

C. No man is able to begin to do the leaſt point that the Law requireth, untill he bee regenerat through the Spirit of God. Moreover, if it were poſſible to finde out any man, who were able to performe ſome parte of that, that the Lawe demandeth, it ſhould not bee enough to diſcharge him before God: For the Lord pronounceth, that whoſoever doth not throughly accompliſhe every point conteyned in the Law, is accurſed. Gal. 3. 10. Deut. 27. 26.

XXXIII.

SONDAY.

227. *M.* HEREOF wee muſt needes gather, that the Law hath two diſtinct offices, according as there be two ſortes of men.

C. What elſe? For as touching them that beleve not, it ſerveth to none other purpoſe but to reprove them, and to take from them all maner occaſion to excuſe them-

To what uſe the Law ſerveth touching the unfaithfull.

ſelves before God: and this is that which Saint Paule ſpeaketh, naming it the inſtrument of death and damnation. But as touching the faithfull, it ſerveth to another uſe. 2 Cor. 3. 7, 9.

228. *M.* To what?

To what use the Law serveth as touching the faithfull.

C. Firſt the Law maketh it knowen unto them, that they can not be juſtified by their workes: and ſo by humbling them, it doeth ſtirr them to ſeake their ſalvation in Chriſte. Secondly, wheras it requireth more then is poſſible for any man to do, it warneth them to pray unto God, that he woulde give them ſtrength, and alſo doth put them daily in remembrance of their faultes, to beate down their pride: Thirdly, it ſerveth them in ſtead of a bridle, to hold them faſt in the feare of God.

229. *M.* Then albeit for the time of this tranſitorie life, we never accompliſh the Law, yet it is not to be thought a vaine thinge, that it requireth of us ſuch a perfection: for therby it setteth up a mark unto us, to the ende that wee every one, according to the grace wherewith God hath indued us, might continually with ſo much more fervent affection walke towards it, and ſtudie daily more and more to come unto it.

C. So it is meant.

230. *M.* Have wee not a perfect rule of all righteouſneſſe ſet out in the Lawe?

Obedience to the Law is Gods only ſervice, and the ſacrifice that he requireth of us.

C. Yes, ſo perfect, that God demandeth none other thing of us, then to follow it: and contrariwiſe, God diſalloweth and refuſeth whatſoever man taketh in hand to doe beſides: for obedience is the onely ſacrifice, which he requireth. 1 Sam. 15. 22. Jer. 7. 23.

231. *M.* To what purpoſe then doeth all thoſe monitions, declarations, exhortations, and commaundementes ſerve, whiche the Prophetes make and the Apoſtles?

C. They are nothing elſe but expoſitions of the Law,

which lead us to the obedience of the Law, rather then draw us from it.

232. *M.* Yet it ſeemeth that the Lawe doth not ſet out every mans particular vocation.

C. Wheras the Law of God preſcribeth that we ought to render unto every man that that is his due, wee may right well gather therof what every mans duetie is in his ſtate and calling: further (as we have already ſaid) the reſidue of the Scripture maketh a more particular and plaine declaration of the ſame: for the ſelfe ſame thinges, which God hath in few wordes comprehended in these tables of his commandements, other partes of the Scripture do intreat here and there more at large.

Of Prayer.

XXXIV.

SONDAY.

233. *M.* SEEING we have nowe ſpoken ſufficiently of the right ſerving of God (that is to ſay, of obedience to his will) which is the ſeconde part of the honour due to him, let us treate nowe alſo of the third point.

C. We have ſaide here before, that the third maner of honor which he demandeth of us, is to call upon him, and to ſeeke for helpe at his hande in all our needes.

The third point, touching the true honouring of God, is calling on him in our need.

234. *M.* Doeſt thou meane, that we muſt call upon him alone?

C. Yea: for he chalengeth this, as a peculiar honour due unto his divine majeſtie.

235. *M.* Since it is ſo, after what ſorte is it lawfull for us to require ſuccour at mans hand?

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C. There is great difference betweene thoſe two things: for we call upon the name of God, to proteſt that we look for no helpe but at his hand, having our whole affiance in him, and in none elſe: yet in the mean time wee ſeeke the helpe of men ſo farre forth as God giveth us leave, and as he hath lent them meanes to ſuccour us.

236. *M.* Then to demande ſuccour of men is nothing at all contrarie to this, that we are bound to make our prayer only unto God for helpe; for ſo much as we put not our truſt in them, neither ſeek their ſuccour, but ſo farre foorth as God hath ordeined them miniſters and beſtowers of his goods to our neceſſitie and comfort.

C. Ye ſay well: and in very deede, whatſoever benefite we receive at any man's hand, we are bound ſo to take it, as if God himſelf did deliver it unto us: for the trueth is, that it is he who ſendeth us all thoſe thinges by their hands.

237. *M.* Is it not then our deutie, to give thankes unto men for their benefites, ſeeing the law of nature ſo teacheth?

C. Yes, and it were for no more, but for that it hath pleaſed God to call them to ſuch honour as to bee the dealers and diſtributers of his benefites: for God in ſo doing doeth binde us unto them, and will that we take the ſame thankfully at their handes.

238. *M.* It appeareth by this, that we may not call upon Angels or Saincts departed for helpe?

Neither Angels nor Saincts departed are to be called upon for any help.

C. It is certaine: for touching Saincts departed, God hath not appointed unto them any ſuch office, as to help us. And as concerning his Angels, although he doeth use them as miniſters to ſerve for our health, yet it is not his wil that we ſhould call uppon them for helpe, either have our refuge unto them in time of neede.

239. *M.* Then whatſoever is not agreable to the order

whiche God hath ſet foorth unto us, is repugnant to his will.

C. I meane no leſſe: for if ſo bee wee bee not content with that order which God hath by his word ſet foorth unto us, it is a moſt certaine token of infidelitie. Moreover, if in ſtead of ſeeking upon God alone for helpe in al our nedes, we ſhal have recourſe unto Angels or any other creatures, putting any parte of our confidence in them, we commit therin damnable idolatrie, by attributing to them that thing which ought to be peculiarly reſerved unto God.

An evident token of infidelitie.

XXXV.

SONDAY.

240. *M.* LET us come nowe to the right maner of prayer unto God. Is it enough to pray with the tongue, either is a fervent minde, and earnest affection of the heart alſo required?

C. The tongue is not alway neceſſarie in praying: but the underſtanding and earneſt affection are always neceſſarily required.

We muſt praye with an hearty affection.

241. *M.* How prove you that?

C. For ſo much as God is a Spirite, he requireth alwayes the hearte; and as at all other times ſo ſpecially in time of prayer, when wee ſhewe our ſelves in his preſence, and enter into communication with him: And thereupon he maketh a reſtrainte of his promiſe, ſaying, that he will bee at hand to heare only all them which call upon him in trueth; contrariwiſe he pronounceth all them accurſed which pray hypocritically, or without an earneſt affection. Pſal. 145. 18. Iſa. 29. 13.

They are curſed of God that pray without hearty affection.

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242. *M.* Then all ſuch prayers as be made only with the mouth, be unprofitable and to no uſe?

C. They be not only unprofitable, but provoke God to displeaſure.

243. *M.* What maner of affection is required to make the prayer acceptable?

To pray for thinges when we feele not the neceſſitie therof, is both unprofitable and alſo offendeth God.

C. We muſt firſt of all have ſuch a feeling of our povertie and wretchedneſſe, that we may perceive an earneſt vexation and grief of mind through the lothſomnes of ſinne: we muſt alſo have a fervent deſire to obteine grace at Gods hande, which deſire muſt kindle our heartes, and ingender in us a fervent prayer.

244. *M.* Doe theſe thinges proceede of our nature? either are they given unto us by the ſpeciall goodneſſe of God?

C. God muſt work therein; for we are of our ſelves dull, and without all luſt to prayer: but the Spirite of God doeth ſtirre up in our heartes ſuch ſighes, as no tongue is able to expreſſe, and indueth our mindes with such a zeale, and fervent affection, as God requireth in prayer. Rom. 8. 26. Gal. 4. 6.

245. *M.* Doeth this doctrine teach us, that we ought not to diſpoſe, and ſtirre up our ſelves to prayer?

Gods ſpirite is our only ſchoolemaſter to teach us to pray.

C. Nothing leſſe: but rather contrariwiſe, ſo oft as we doe feele our ſelves cold, and not diſpoſed to prayer, we ought to make our ſupplication unto the Lord, that it would pleaſe him to inflame us with his Spirite, whereby we may be framed to prayer, with ſuch affection of minde as wee ought to do.

246. *M.* As touching the uſe of the tongue, doeſt thou not count it utterly unprofitable in making of prayers?

The tongue ſerveth to a good uſe in the making

C. No: for the words which the tongue uttereth, do many times helpe, ſtirre up and confirme the minde, ſo that it is not ſo eaſely drawen from God. Moreover, for

ſo much as the tongue is created of God for his glorie, above all other members of the bodie, it is reason, that the tongue bee employed by all meanes to that uſe: finally the very fervent affection of the heart doth many times through a vehement motion, enforce the tongue to ſpeake though a man did not purpoſe ſo to doe.

of our prayers.

247. *M.* Since it is as thou ſayeſt: to what purpoſe is it to praye in a language that a man doeth not underſtand?

To pray in a ſtrang language is a mocking of God.

C. It is a very mocking of God, and a ſuperſtitious hypocriſie. 1 Cor. 14. 14.

XXXVI.

SONDAY.

248. *M.* WHEN we make our prayers unto God, do wee at all adventures, without ſure knowledge whether we ſhall obteine any profite or not: either ought we to be ſurely perſwaded that our prayers will be heard:

C. We muſt have this evermore as a ſure ground in all our prayers, that they ſhal be accepted of God, and that wee ſhall obtaine our requeſt, ſo farre foorth as it ſhal be expedient and neceſſarie for us: whereupon S. Paule ſayeth, that the right invocation and praying unto God proceedeth of faith. For if we have not a ſure truſt in the mercie of God, it is unpoſſible to make our prayer unto him aright. Rom. 10. 14.

Prayer muſt proceede of a ſure confidence in Gods promiſe.

249. *M.* What ſayſt thou then of them which be in doubt, whether God will heare them or not?

C. Their prayers are utterly voide, ſeing God hath made no promise to any ſuch prayers: for he ſayeth, Whatſoever we ſhall aſke, if we beleve, he will graunt it unto us. Matth. 21. 22. Mark 11. 24.

Whoſoever douteth whether God heareth his prayer, obteineth nothing.

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Three thinges make us bold to aſke of God. 1ſt. His promiſe. 2d. His Spirite.

3d. The mediation of Chriſt his owne Sonne.

We may not pray but in the name of our Saviour Chriſt.

250. *M.* It remaineth to knowe by what meanes, and by whoſe Name wee may come by this ſure confidence, to preſent our ſelves before God, conſidering that we are vile ſinners and farre unworthy ſo to do.

C. Firſt of al, we have promiſes of God wherupon we muſt ſtay our mindes, without having any regard of our owne worthines. Secondly, if we be the children of God, he doth incourage us, and puſhe us forwarde with his holy Spirite, to come to him familiarly as to our father: and that we ſhould not be afraide to come before his glorious Majeſtie (although we be but as poor wormes of the earth, and moſt wretched ſinners) he hath given unto us our Lord Jeſus to be our Mediatour, to the intent that we by the meane of his merites, having recourſe unto God, might have an aſſured truſt to finde grace. Psal. 50. 15. & 91. 15. & 145. 18. Iſa. 65. 1. Jer. 29. 12. Joel 2. 12, 13. Matth. 6. 6. Rom. 8. 26.

251. *M.* Doeſt thou meane it thus, that we may not call upon God by prayer, unleſſe it be done in the name of our Saviour Chriſt?

C. Yea: for we have an expreſſe commandement ſo to do: and in ſo doing we have a ſure promiſe, that through his interceſſion all our requeſts ſhall be granted unto us. 1 Tim. 2. 5. Heb. 4. 14, 16. 1 John 2. 1.

252. *M.* Is it not then a fooliſh preſumption to preſent our ſelves boldly before God: ſince wee have Chriſt for our Advocate, and ſet him before us, to the end that God may for his ſake accept both us and our prayers?

C. No verely, for we make our prayers, as it were, by his owne mouth, for ſo much as he him ſelfe openeth the way for us, and maketh our prayers to be heard, yea and entreateth alſo continually for us. John 14. 13, 14. Eph. 3. 12. 1 John 2. 1.

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XXXVII.

SONDAY.

253. *M.* LET us treat nowe of the ſubſtance of our prayers. Is it lawfull for us to pray for all things that we fantaſie, either is there a certaine rule to praye?

C. If we ſhould followe our own fantaſie in making our prayers, they ſhould be very ill framed. For we are ſo blinded that we are not able to judge what is mete to be prayed for: moreover, al our deſires are ſo inordinate, that it is expedient for us to bridle them.

We may not frame our prayers according to our owne fantaſie; but as Gods worde teacheth us, and his holy Spirite directeth us.

254. *M.* What is then to be done?

C. We muſt learn of God what is mete to be prayed for, ſeeing he alone knoweth what is neceſſarie for us, and that he leadeth us, as it were by the hand, ſo that wee our own ſelves doe nothing but followe.

255. *M.* What inſtruction hath he given us for prayer?

C. He hath taught us ſufficiently, howe and wherefore to pray, throughout the whole ſcripture, but to the intent to bring us to one certeine and ſure marke, he hath ſet forth unto us one maner of prayer wherein he hath briefly comprehended all ſuch points as be meete or lawfull for us to demande. Matth. 6. 9, &c. Luke 11. 2, &c.

256. *M.* Rehearſe that forme of prayer.

C. It is the very ſame that our Lorde Jeſus taught his diſciples to pray. For when they aſked of him howe they ſhould pray, he anſwered that they ſhould ſay on this wiſe:

The faithfull prayer which himſelfe taught us.

Our Father which art in heaven, halowed bee thy name: thy kingdome come: Thy will bee done in earth as it is in heaven: Give us this day our dayly bread: and forgive us

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* or *ſinnes.*

*our * dettes, even as we forgive our detters: and lead us not into tentation but deliver us from evil. For thine is the kingdome, and the power, and the glorie for ever.* So be it.

257. *M.* For the more eaſie underſtanding hereof, tell me how many articles be conteined herein.

The diviſion of the Lords prayer.

C. Six: whereof the firſt three do concerne the glorie of God, without any conſideration of our ſelves: The other three touche us properly and concerne our wealth and profit.

258. *M.* Why then, ought we to deſire anything of God, that bringeth no maner of commoditie unto our ſelves?

C. This is true, that God of his infinite goodneſſe doeth diſpoſe and order all thinges in ſuch ſorte, that nothing can turn to the glorie of his Name, which is not alſo profitable unto us: ſo that when his Name is ſanctified and honored, he maketh it redounde to our ſanctification: and when his kingdome commeth, we are after a ſorte partakers thereof. Yet notwithſtanding our duetie is at ſuch a time as we aſke theſe thinges, to have onlie regarde to his honour, without any conſideration to our ſelves, or to our own commoditie or profit.

259. *M.* By thy ſaying then, though theſe three firſt petitions are greatly profitable to us, yet we may not make them for any other purpoſe but onely to deſire to have God honored?

C. It is even ſo: and likewiſe, albeit the three laſt requeſtes be ordeined to pray for things expedient and neceſſarie for us, yet even in them also we ought moſt earneſtly to ſeeke Gods honor, ſo that it muſt be the chiefe end and marke wherto all our wiſhinges and deſires muſt be directed.

XXXVIII.

SONDAY.

260. *M.* LET us come now to the expoſition of it, and before that we proceede any further, wherefore is God named here *our Father*, rather then by ſome other name?

C. Since in time of prayer ſpecially we ought to have a ſtedfaſt aſſurance of Gods favour in our conſciences, it pleaſeth God to be called of us by a name which ſoundeth nothing but all ſweeteneſſe, bountie and mercifulnes, thereby to drive away al doubtfulnes and feare, and to make us conceive a bolde courage to come familiarly into his preſence.

In what ſenſe we call God father.

261. *M.* May wee then come boldly and familiarly unto God, even as a childe may unto his father?

C. Yea, and with a great deale more aſſured confidence to obtaine whatſoever we ſhal deſire: for if wee being evil, can not chuſe but give unto our children bread and meate when they aſke it, how much leſſe can our heavenly Father refuſe to give us ſuch things as we have need of, ſince he is not only good, but the very ſoveraine goodneſſe it ſelfe? Matth. 7. 9, 10, 11.

262. *M.* May we not prove ſufficiently by this, that God is named our father, the ſame thing which we affirmed touching Chriſte, that our prayers ought to be grounded upon ſure truſt in his merits and interceſſion?

C. Yes certainly: for God doth acknowledge us none otherwiſe to be his children, but onely in ſo much as wee bee the members of his Sonne Chriſte.

263. *M.* Wherefore doeſt thou not rather call God thy Father, then our Father, as it were in common?

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Why we call him our Father.

C. Every faithful man may right well call God his Father particularly, but in this form of prayer our Saviour Chriſt doth teach us to pray in common, that we might remember thereby the duetie and charitie which wee owe to our neighbours in our prayers, and to moniſh us, not to care only for our ſelves.

264. *M.* What meaneth this clauſe, *Which art in heaven?*

C. It is aſmuch to ſaye, as to name him high, mightie, and incomprehenſible.

265. *M.* To what purpoſe ſerveth that?

C. That when we call upon him by prayer, wee might learne to lift up our mindes, and to withdraw our imagination from thinking anie thing of him worldlie or earthlie, and that we ſhuld not meaſure him by our fleſhlie judgement, and ſo make him ſubject to our will or appetite, but rather that we might with all humbleneſſe of mind, honour his excellent majeſtie, and alſo that wee might have occaſion to put ſo much the more our truſt aſſuredly in him, conſidering that he is Lord and Maiſter of all.

XXXIX.

SONDAY.

The firſt petition. In what ſenſe we wiſh the ſetting foorth of Gods glorie.

266. *M.* MAKE an expoſition of the firſt petition?

C. The Name of God is his honour and renoune, wherby he is ſanctified and praiſed among men: therefore we deſire that his glorie may bee advanced above all thinges, and every where.

267. *M.* Doeſt thou meane that his glorie may either encreaſe or diminiſh?

C. No verely, in it ſelfe: but the meaning hereof is, that it may be knowen as it ought to bee; and that all the

workes which God doth, may appeare unto men to be glorious even as they bee in very deede, ſo that he might by all meanes bee magnified.

The ſecond petition. Wherein the kingdome of God conſiſteth.

268. *M.* What doeſt thou meane in the ſecond requeſt by the *kingdome* of God!

C. This kingdome conſiſteth principally in two points: that is to ſay, firſt in that he governeth his elect through his holy Spirit: and againe in that he deſtroyeth the wicked, which wil not become ſubjects to his kingdome, to the ende that it may evidently appear that there is no power able to withſtand his power.

269. *M.* What underſtandeſt thou in praying that this *kingdome may come?*

The kingdome of Chriſt.

C. That it would pleaſe God from day to day to increaſe the number of his faithful flocke, that he would continually more and more beſtow the giftes of his holy Spirite among them, untill the time come, when they ſhall be fully repleniſhed: that hee would alſo cauſe the light of his trueth more and more to ſhine, and that he would in ſuch wiſe make his juſtice to be knowen, that the divel and his kingdome of darkneſſe may come to utter confuſion, and that all wickedneſſe may bee cleane aboliſhed and rooted out.

The perfect ſtate of Chriſts kingdome.

270. *M.* Is not this requeſt performed daily?

C. It is partly fulfilled: yet wee deſire that it may be continually increaſed, and advanced, unto ſuch time as it ſhall come to full perfection, which thing ſhal be at the day of judgement, what time God alone ſhal be magnified, and al creatures ſhal be abaſed and ſubject unto his Majeſtie, and ſo he ſhal be all in all thinges. 1 Cor. 15. 28.

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SONDAY.

The third requeſt, touching the accompliſhment of Gods will.

271. *M.* IN what ſenſe prayeſt thou that *Gods will may be done?*

C. That all creatures may bee ſubject to him and obey him, in ſuch ſorte, that whatſoever is done, may be pleaſaunt to him.

272. *M.* Doeſt thou meane then, that nothing may bee done contrary unto his will?

C. Our requeſt is not onely that he would bring all thinges to paſſe as he hath appointed by his unſearchable counſell; but that he woulde beare down all rebellion, ſo that all wils may obey his will onely.

273. *M.* In ſo doing, do wee not utterly refuſe our own wills?

Regeneration.

C. Yes utterly: and wee pray not onely that he would bring to nought ſuch deſires as be againſt his will, but that he would alſo create in us newe mindes, and new heartes, that our own wil being ſet aparte, his Spirit may work ſuch a will in us as may be in all pointes agreeable unto him.

274. *M.* Wherefore putteſt thou unto it, *In earth as it is in heaven?*

Howe Gods will is done in heaven.

C. Becauſe the Angels which be his heavenly creatures, ſtudie nothing but to pleas him without any motion to the contrarie, wee deſire that the like may bee done in the earth, and that all men may be framed unto a like willing obedience.

XLI.

SONDAY.

275. *M.* COME nowe to the ſeconde parte, What doeſt thou meane by the *daily bread* which thou aſkeſt?

The fourth petition. What is ment by our daylie bread.

C. That worde conteyneth all thinges whereof we have neede in this preſent life, not onely as touching meate, drinke, and clothes, but all maner of thinges that God knoweth to be expedient for us in this world, whereby we may have the fruition of his benefites in quietneſſe.

276. *M.* Why beggeſt thou of God thy daily nouriſhment, ſince hee hath given a charge unto all men to get their living with the labour of their handes?

C. Albeit we are commanded to labour for our living, yet all our labour, diligence, and proviſion that we can make, is not able to procure us a living; but the onely bleſſing of God upon our hands and travell, which proſpereth the things we goe about in his Name. Moreover this is to be conſidered, that it is not meate or drinke that nouriſheth us, (notwithſtanding we be commanded to make proviſion for thoſe thinges) but the power of God mainteineth our life, and we use them onely as inſtrumentes.

God muſt bleſſe our labors.

277. *M.* Why calleſt thou it *our breade*, ſince we deſire that it may be given us?

C. That commeth of the onely bountifulneſſe of God, whoſe pleaſure it was to name it ours, albeit it is nothing at all due unto us: and againe by this worde, we are put in remembrance not to deſire another mans bread, but that onely which we ſhall come by, by honeſt and lawfull meanes, agreeable to Gods ordinance.

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Wherefore we call it daylie bread.

278. *M.* Why ſayeſt thou, *this day*, and *daily*?

C. Theſe two wordes doe teach us to be contented, and not to wiſh more then is ſufficient for our neceſſitie.

279. *M.* Seeing this is a common prayer belonging indifferently unto all men, howe is it that the riche (who have provided aboundance of goods for a long time) may make this petition for one day?

C. All men both riche and poore muſt underſtande, that what goods ſo ever they have, they can nothing profit them, but ſo far forth as it pleaſeth God to give them the uſe thereof, ſo that when we have plentie, yet we have nothing, unles he of his goodneſſe give us alſo the fruition and uſe of the ſame.

XLII.

SONDAY.

280. *M.* WHAT is conteined in the fift requeſt?

C. That it would pleaſe God *to forgive us our dettes*?

The fifth petition.

281. *M.* Is there any man living ſo juſt, that needeth not make this requeſt?

There is none ſo holy that hath not need to aſke God forgiveneſſe of his ſinnes or dettes.

C. No ſurely: for our Lord Jeſus preſcribed this forme of prayer to his Apoſtles for the behoof of his whole Church: ſo then whoſoever woulde exempt himſelfe from this, refuſeth to bee of the companie of Chriſtes flocke: and in very deed the ſcriptures doe plainly teſtifie, that the moſt perfect man that is, if he would alleadge one point to juſtifie him ſelfe thereby before God, ſhould bee found faultie in a thouſand: it is meete therefore that everie man have a recourſe continually unto Gods mercie. Job 9. 2, 3.

282. *M.* After what ſort thinkeſt thou that our ſins be pardoned us?

C. Even as the wordes of Chriſt doe ſound: for as much as our ſinnes be as dettes, wherby we are holden faſt bound under the daunger of everlaſting damnation, wee make ſupplication unto God, that he would of his meere goodness pardon them.

Here by dettes are ment ſinnes.

283. *M.* Thou meaneſt then, that we obtayne forgiveneſſe of our ſinnes, by the free mercy of God onely?

C. Yea: for we can by no meanes make amends for the leaſt fault that we have committed, if God did not uſe his bountiful liberalitie towards us, by forgiving them freely every one.

In what ſort our ſins are forgiven.

284. *M.* What profit commeth to us by that, that we are pardoned of our ſinnes?

C. By this meanes, wee are as acceptable unto God, as if we were juſt and innocent, and alſo our conſciences be ſurely perſwaded of his Fatherly love towards us, whereby we attayne to everlaſting life and felicitie.

The fruit of remiſſion of ſinnes.

285. *M.* When thou makeſt thy prayer, that hee would *pardon us our dettes, even as wee pardon our detters*, doeſt thou meane hereby that we deſerve to have our ſinnes forgiven in that that we forgive other men their faultes?

C. No verely: for by that meanes we ſhould not have pardon of our ſinnes freelie, neyther ſhould the remiſſion of them be ſufficiently grounded upon the ſatisfaction, which was made in the death of Chriſt, as it ought to be: but in that wee forget the wrongs done unto us, we follow his example in gentlenes and meekneſſe. And now to declare that we are his children, he hath given us this as a badge to bee knowen by, and to certifie our ſelves that wee are ſo. On the other parte alſo he doth us to wit, that we may looke for nothing of him but extremitie and rigour, if wee bee not ready to pardon, and ſhewe favour unto them which be in faulte towards us.

Our ſins bee pardoned freely.

286. *M.* Thou meaneſt then, that God here refuſeth to

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take them for his children, which can not forget wrongs committed againſt them: and that they ſhould not thinke themſelves to be partakers of the heavenly forgiveneſſe.

Whome God refuſeth to count as his children.

C. Yea verely: and alſo to the end that all men might have knowledge, that the ſelf ſame meaſure, which they meate unto other, ſhal be payed unto them again. Matth. 7. 2.

XLIII.

SONDAY.

287. *M.* WHAT is the next petition?

C. Leade us not into tentation, but deliver us from evill.

The ſixth petition.

288. *M.* Makeſt thou but one requeſt of this?

C. No, for the ſeconde parte doeth expound the firſt.

289. *M.* What is the ſubſtance of this petition?

C. Wee deſire that God doe not ſuffer us to fal to wickedneſſe, neither permit us to be overcome of the devil, nor to be led with the naughty luſtes of our fleſh which continually war againſt us: but that he would give unto us power to withſtand them, holding us up with his hande, and keeping us alwayes in his ſavegarde, to be our protectour and guide. Rom. 7. 24. Gal. 5. 17. 1 Cor. 10. 13.

290. *M.* By what meanes is this brought to paſſe?

C. What time God doeth guide us by his holy Spirite, thereby cauſing us to love goodneſſe, and to hate evill, to ſeeke after righteouſneſſe, and to flee from ſinne: for by his holy Spirite wee overcome the devill, ſinne and the fleſh.

291. *M.* Hath every man need thus to be guided?

C. Yea every man: for the devill watcheth continually

for us, even as a roaring Lion, ready to devour us: and we on the other part be ſo feeble and fraile, that he would out of hand overcome us, if God did not both ſtrengthen us, and give us the victorie. 1 Pet. 5. 8.

292. *M.* What ſignifieth this worde, *tentation?*

What is tentation.

C. The wilie guiles and ſubtill aſſaultes of the devill, wherewith hee aſſaulteth us: foraſmuch as we are naturally apt to be deceived, yea ready to deceive our ſelves, and our will is wholy bent to do evill, and no whit to doe good. Gen. 6. 5. & 8. 21.

293. *M.* But wherefore requireſt thou of God, that he *doe not lead us into tentation*, ſince that it is an office belonging peculiarly to the devill?

C. God of his infinite mercie doth preſerve his faithful, not ſuffering the devil to leade them out of the way, neither permitting that sin have the upperhand of them: ſo likewiſe hee doeth not onely give up, caſt off and withdraw his grace from ſuch as he wil puniſh, but alſo he delivreth them to the devil, committing them to his tyrannie: he ſtriketh them with blindnes, and giveth them up into reprobate mindes, that they become utterly ſclaves unto ſinne, and ſubject to all tentations.

294. *M.* What meaneth the clauſe which followeth, *For unto thee belongeth the kingdome, and the power and the glorie for ever?*

C. It putteth us again in remembrance, that our prayers be grounded uppon God and his almightie power and goodneſſe, and not in anie thing that is in us, ſince we of our ſelves bee unworthie once to open our mouthes to call uppon him: againe we are taught hereby to conclude all our prayers in the prayſing of his power and goodneſſe.

XLIV.

SONDAY.

295. *M.* IS it not lawful for us to aſke any other petition or thing, then is here rehearſed?

C. Albeit wee are not forbidden to uſe other wordes, and to frame them alſo after another ſorte, yet there can no prayer be acceptable unto God, unleſſe it be in effect and ſenſe framed, after this, which is unto us, as it were, a perfect rule wherby to pray as we ought to doe.

296. *M.* It ſeemeth now convenient time to come to the fourth point touching the honour due unto God?

The fourth kinde of honour due to God.

C. We have ſaid already, that it conſiſteth in acknowledging with the heart, and in confeſſing with the mouth, that God is the authour of all goodneſſe, that thereby we may honor him.

297. *M.* Hath God ſet foorth no rule to teache us howe we ſhould doe this?

C. All examples in the Scripture of prayſing and thankeſgiving, ought to be as rules unto us.

298. *M.* Is there nothing conteined in the Lordes prayer touching this matter?

C. Yes, for in that we pray that his Name may be glorified, we deſire alſo that al his works may be ſeene (according as they be in deede) excellent and prayſe worthy: in ſuch ſorte that if he puniſh us, we may thereby praiſe the uprightneſſe of his judgement: if he pardon our faultes, wee may thereby have occaſion to magnifie his mercie: when he performeth his promiſe, we may acknowledge him to be the infallible trueth: brieflie, wee require that there be nothing at all done wherein the brightneſſe of his glorie bee not ſhewed forth unto us: and this

is to give unto him the laude and prayſe of all goodneſſe.

299. *M.* What concluſion may wee gather of all that we have hitherto ſpoken?

C. We may well conclude of this the ſaying of Chriſt, That this is life everlaſting, to knowe the verie living God, and him whom he hath sent our Saviour Chriſt: to knowe him, I ſay, to the ende to render due honour unto him, that therby he may become unto us, not only a Lord and Maiſter, but alſo a Father and Saviour: whereby alſo wee on the other parte may bee his ſervantes, his children, and a people wholy conſecrated to his glorie. John 17. 3. Matth. 1. 21.

What everlaſting life is.

Of the Word.

XLV.

SONDAY.

300. *M.* WHAT is the meanes to come by a ſtate ſo excellent?

C. Hee hath for the ſame purpoſe left with us his holy word, which is unto us as it were an entrie into the kingdome of heaven.

Everlaſting life is offred and preſented unto us by Gods worde.

301. *M.* Where ſhall we ſeeke for this his word?

C. It is conteined in the holy Scripture.

302. *M.* How muſt we uſe this worde, to have this profit by it?

C. We muſt receyve it, beeing perfectly perſwaded thereof in our conſcience as of an undoubted truth ſent down from heaven, ſubmitting our ſelves unto it with due obedience, loving it heartily with a fervent and unfained affection: having it ſo printed in our heartes

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that we may follow it, and conforme our lives wholy unto it.

303. *M.* Doe all theſe things lie in our power?

C. No, not one of them all: but God worketh them in our heartes in this wiſe by his holy Spirite.

304. *M.* Is it not required of our parte, that we take paine, and doe our diligence both to heare and to reade this doctrine, which is ſet foorth unto us?

We muſt give diligent labor to learne Gods worde.

C. Yes doubtleſſe, and firſte it is requiſite that every man privately in his own houſe give himſelf to the ſtudie of this word: but principally every man is bound to haunt dulie all Sermons made in the Congregation of Chriſt, where this word is expounded.

305. *M.* Thinkeſt thou then that it is not enough that every man doe give diligence to reade Gods word in his own houſe, unleſſe they come alſo together to heare it preached openly?

C. I think it neceſſary, if God of his goodneſſe doe provide ſuch meanes that we may heare it openly.

306. *M.* What is the reaſon?

C. Becauſe our Saviour hath ſet and eſtabliſhed this order in his Church, not to the end that two or three only ſhould obſerve it, but as a generall order for all men: and he hath likewiſe declared that this is the only way to builde his Church and to preſerve the ſame, let us therefore every one be content to have recourſe to this rule, and not become wiſer than our Maiſter. Eph. 4. 11, 12.

307. *M.* Is it then an thing neceſſary to have Paſtors and Miniſters in the Churche?

Paſtours or Miniſters in the church are neceſſarie.

C. Yea very neceſſarie: and at their mouthes men are bound to receive the worde of the Lord with all humble obedience: ſo that whoſoever doeth ſet light of them, and regardeth not to hear their ſayinges, they contemn alſo Jeſus Chriſt, and divide them-

ſelves from the fellowſhippe of his flocke. Matth. 10. 40. Luke 10. 16.

308. *M.* Is it ſufficient that wee have bene once inſtructed by their meanes, either elſe muſt we hear their doctrine continually?

C. It is nothing if a man begin well, unleſſe he continue ſtill in the ſame: for we muſt keepe us in Chriſtes ſchoole, and continue ſtill his ſcholers unto the end: and for that cauſe he hath ordeined Miniſters in the Church to teach us continuallie in his Name.

Of the Sacraments.

XLVI.

SONDAY.

309. *M.* IS there none other meane beſides his worde, whereby God ſheweth himſelfe unto us?

C. God hath joyned the Sacramentes with the preaching of his worde.

310. *M.* What is a Sacrament?

C. A Sacrament is an outward token of Gods favour, which by a viſible ſigne doeth repreſent unto us ſpiritual things, to the end that Gods promiſes might take the more deepe roote in our hearts, and that we might ſo much the more ſurely give credite unto them. *Of Sacraments.*

311. *M.* What? is this poſſible, that a viſible and a materiall ſigne ſhould have ſuch vertue to certifie our conſcience?

C. No, not of it ſelfe, but God hath ordeined it for ſuch an ende.

312. *M.* Since it is the proper office of Gods holy Spirit, to ſeale and print the promiſes of God in our

The difference between Gods Spirit and his Sacraments.

heartes, how canst thou attribute or give this propertie unto the Sacramentes?

C. There is a great difference betweene the one and the other: For Gods Spirit is he alone, who in very deed is able to touche and moove our hearts, to illuminate our mindes, and to aſſure our conſciences, in ſuch ſorte that all theſe ought to be accounted his onely workes, ſo that the whole prayſe and glorie hereof ought to be given unto him onely: Notwithſtanding, it hath pleaſed our Lord to uſe his Sacraments as ſecond inſtruments therof, according as it ſemed good unto him, without diminiſhing any point of the vertue of his ſpirit.

313. *M.* Thou meaneſt then, that the efficacie of the Sacraments doeth not conſiſte in the viſible ſigne, but wholly in the working of the Spirite of God?

C. I meane even ſo: accordinge as it is Gods pleaſure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

314. *M.* What moved God to inſtitute ſuch inſtruments or meanes?

The Sacraments were ordeined to helpe our infirmitie.

C. He ordeined them to help and comfort our weakeneſſe: for if we were of a ſpiritual nature, as the Angels are, then we were apt to conſider God and his manifolde graces after a ſpirituall maner alſo; but for aſmuch as wee are clogged with earthly bodies, it was needefull for us, that God did inſtitute ſenſible ſignes, to repreſent unto us ſpirituall and heavenly thinges: for otherwiſe we could not comprehend them. Moreover it is neceſſarie for us, that all our ſenſes bee exerciſed in his holy promiſes, that we might be the better ſtabliſhed in the ſame.

XLVII.

SONDAY.

315. *M.* SINCE God hath ordeined his Sacraments for our neceſſitie, it were a point of arrogancie and preſumption, to thinke that they might be aſwell left off, as uſed?

C. Ye ſay trueth: ſo that whoſoever doth willingly forbeare the uſe of them, eſteeming them as things more then needeth, he diſhonoreth Jeſus Chriſt, he refuſeth his grace, and doeth quenche his holy Spirit.

The Sacraments are neceſſarie.

316. *M.* But what aſſurance of Gods grace bee the Sacramentes able to give, ſeeing both the godly and wicked do receive them?

C. Albeit the infideles and wicked doe make the grace (which is preſented unto them by the Sacramentes) of none effect, yet it followeth not that their office and propertie is ſuch.

317. *M.* How, and when is it that the Sacramentes have their effect?

C. When a man receiveth them in faith, ſeking only in them Chriſt and his grace.

When the Sacraments doe take their effect.

318. *M.* What meaneſt thou by ſaying that wee may ſeeke nothing elſe but Chriſt in them?

C. I ſignifie thereby, that we may not occupy our mindes in conſidering the outward ſignes, as though wee would ſeeke our ſalvation in them: neither may we imagine that there is any peculiar vertue incloſed in them, but contrariwiſe doe take the ſigne for an ayde to lead us ſtraight to Chriſt, and to ſeeke in him ſalvation and all our felicite.

Howe Chriſt ought to be ſoght in his Sacraments.

319. *M.* If faith then be required in the miniſtration of them, how are they given unto us to ſtrengthen us in the faith, and to aſſure us of Gods promiſes?

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The Sacraments be means to nouriſh our faith.

C. It is not enough that faith be once begun in us for a time, but it muſt ſtill be nouriſhed and mainteined, ſo that it may grow daily, and be increaſed in us. For the nouriſhment, ſtrength, and increaſe thereof, God hath given us the ſacraments, the which thing S. Paul declareth, ſaying, that the uſe of them is to ſeale the promiſes of God in our heartes. Rom. 4. 11.

320. *M.* But is not this a token of infidelitie, when wee doe not beleeve the promiſes of God unleſſe they bee confirmed unto us by ſome viſible ſigne, as an ayde joyned unto them?

Gods children are not fully perfect in this life.

C. It is a token of a weake faith, and yet the faith of all the children of God is ſuch; notwithſtanding they ceaſe not therefore to bee faithfull, albeit they have not as yet attained unto the perfection therof. For ſo long as we live in this world, there abideth continually certeine remnants of unbeleefe in our fleſh: and therefore we muſt endevour by all meanes continually to profite and increaſe in faith.

XLVIII.

SONDAY.

321. *M.* HOW many Sacramentes bee there in the Church of Chriſt?

Howe many Sacraments there be.

C. There be but two, which be common unto all men, and which Chriſt himſelfe ordeined for the faithfull.

322. *M.* What be they?

C. Baptiſme and the holy Supper.

323. *M.* In what points doe they agree, and wherin differ they, the one from the other?

Of Baptiſme.

C. Baptiſme is unto us an entry into the Church: for it witneſſeth unto us, that where as wee were before ſtran-

gers from God, he doeth now receive us into his familie. The Supper of the Lorde is a teſtimony unto us, that God will nouriſh and refreſh us with foode, even as a good maiſter of an houſe ſtudieth to ſuſtaine and feed ſuch as bee of his houſhold.

The Supper.

324. *M.* To the end that we may underſtand them both ſo much the better, let us conſider them aparte one after another. Firſte, what is the ſignification of Baptiſme?

C. It ſtandeth in two pointes: Firſt, our Lord repreſenteth unto us herein the remiſſion of our ſinnes: ſecondly our regeneration. Mark 1. 4. Rom. 6. 3. Eph. 5. 26. Tit. 3. 5.

The ſignification of Baptiſme.

XLIX.

SONDAY.

325. *M.* WHAT ſimilitude hath water with thoſe things, that it may repreſent them?

C. Firſt the remiſſion of ſinnes is a maner of waſhing, wherby our ſoules are clenſed from their filthineſſe, even as the filth of our bodie is waſhed away by water.

The myſterie of the water in Baptiſme.

326. *M.* What ſayeſt thou of regeneration?

C. Becauſe the beginning of our regeneration ſtandeth in the mortification of our nature, and the end that we become newe creatures through the Spirite of God, therefore the water is powred upon the head to ſignifie that we are dead or buried, and that in ſuch ſort, that our riſing againe into a new life is therwithall figured, in that, that the powring of the water is but a thing of a very ſhort continuance, and not ordained that wee ſhould be drowned thereby.

Wherefore the water is powred on the head.

327. *M.* Thou meaneſt not that the water is the waſhing of our ſoules?

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C. No: for that belongeth to the blood of our Saviour Chriſte alone, which was ſhed that all our filth might be wiped away, and that we might bee counted pure and without ſpot even before God: The which thing then taketh effect in us, what time our conſciences be ſprinkled therwith by Gods holy Spirit, but the Sacrament doth teſtifie and declare it unto us. 1 John 1. 7. 1 Pet. 3. 21.

328. *M.* Meaneſt thou then that the water ſtandeth in none other ſtead unto us but as a figure?

The water is not a bare ſigne: The promiſſe is joyned to it.

C. It is ſuch a figure as hath the veritie joyned unto it: for God keepeth his promiſe and deceiveth no man: wherfore it is certaine, that remiſſion of ſinnes, and newneſſe of life is offred to us in Baptiſme, and that we receive the ſame there.

329. *M.* Is this grace receyved indifferently of all men?

C. No: For divers through their wickedneſſe, cauſe it to ſtand them in no ſtead: Nevertheleſſe the Sacrament looſeth not his propertie, albeit that none feele the comfort thereof, but onely the faithfull.

330. *M.* What thing is that, whereby our regeneration is wrought in us?

Wherby wee are renewed in Spirit.

C. By the death and reſurrection of our Saviour Chriſt: For his death ſtandeth in this ſtead unto us, that by it our olde Adam is crucified, and our ſinfull nature is, as it were, buried: So that it beareth no more rule in us. As touching the newneſſe of life which is to be obedient to Gods will, that we obtaine by his reſurrection.

331. *M.* Howe doe wee obteyne this grace in Baptiſme?

C. Becauſe we are there clothed with Chriſt, and indued with his holy Spirit, if ſo be that we make not our ſelves unworthy of his promiſes, which be there given unto us.

332. *M.* As touching our parte, what is the right uſe of Baptiſme?

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C. The right uſe thereof ſtandeth in faith and repentance: that is, in that we be ſure that we have our conſciences clenſed in the blood of Chriſt: and in that wee both feele in our ſelves, and make it knowen to others by our Workes, that his Spirit abideth in us, to mortifie our affections, and ſo to make us ready to doe the will of God.

Wherin the right uſing of Baptiſm ſtandeth.

L.

SONDAY.

333. *M.* SEEING all this is required in the right uſing of Baptiſme, how is it that little children bee baptized?

C. I did not meane that faith and repentance ought alwayes to goe before the miniſtration of this Sacrament; for that is onely requiſit in them that be of age and diſcretion: ſo that it is ſufficient, if the litle children ſhew foorth the fruits of Baptiſme, when they are come to ſufficient age to knowe it.

The Baptiſme of infantes.

334. *M.* How wilt thou prove, that there is no inconvenience in this doing?

C. For in like maner Circumciſion was a Sacrament of repentance, as Moſes and the Prophets doe witneſſe; and alſo a Sacrament of faith, as Sainct Paule teacheth: and yet God did not debarre litle children from the receiving of the ſame. Deut. 10. 15. & 30. 6. Jer. 4. 4. Rom. 4. 11.

335. *M.* No: but art thou able to prove ſufficiently that there is as good reaſon that they ſhould be received to Baptiſme, as that the other ſhould bee circumciſed?

C. Yea: for the ſame promiſes which God did make

The pro-

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miſes whiche were made to the Jewes only, are now offered to all men.

in time paſt to his people of Iſrael, are now extended unto all coaſtes of the worlde.

336. *M.* And followeth it therefore, that we muſt uſe alſo the ſigne?

C. Yea, if wee will conſider the thing effectually: for Chriſte hath not made us partakers of that grace, which belonged in time paſt to the children of Iſraell, to the intent he woulde in us diminiſh or obſcure it; but rather to ſhewe foorth his goodneſſe more evidently, and in greater aboundance.

337. *M.* Doeſt thou count then, that if we did denie Baptiſme to litle children, the grace of God ſhould be diminiſhed by the comming of Chriſt?

C. Yea ſurely: for we ſhould be by that meanes deſtitute of the expreſſe ſigne of Gods bountifull mercie towardes our children, the which thing they that were under the Lawe, had: And in very deede this thing ſerveth highly to our comfort, and to the ſtabliſhing of the promiſe, which hath bene made unto us from the beginning.

338. *M.* Thy mind is then, that for aſmuch as it pleaſed God in old time to declare him ſelf to bee the Saviour, yea of litle children, and that he thought it alſo good to ſeale his favourable promiſes in their bodies by an outward Sacrament, that therefore it is very good reaſon, that there be no leſſe tokens of aſſurance after Chriſtes comming, ſince the ſelf ſame promiſe continueth ſtill, and is more openly uttered aſwell by word as deede.

C. Yea: and moreover it ſeemeth a thing worthy of notable reprehenſion, if men would doe ſo much wrong unto children, as to denie them the ſigne, which is a thinge of leſſe price, ſince the vertue and ſubſtance of Baptiſme belongeth unto them, which is of much higher eſtimation.

339. *M.* For what conſideration ought we to baptize litle children?

C. In token that they are inheriters of the bleſſing of God, which is promiſed to the ſeede of the faithfull, that when they come to age, they ſhould be inſtructed what the meaning of Baptiſme is, to profite them ſelves thereby.

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To what purpoſe children are baptiſed.

LI.

SONDAY.

340. *M.* LET us now ſpeake of the Supper: and firſt, what is the ſignification thereof?

C. Our Lorde did ordeine it to put us in aſſurance, that by the diſtribution of his bodie and blood our ſoules are nouriſhed in the hope of life everlaſting.

Of the Lordes Supper.

341. *M.* Why is it that our Lord repreſenteth unto us his bodie by the bread, and his blood by the wine?

C. To ſignifie unto us, that what propertie the bread hath towards our bodies, that is, to feed and ſuſteine them in this tranſitorie life; the ſelfe ſame propertie alſo his body hath touching our ſoules, that is, to nouriſh them ſpiritually. And in like maner as the wine doth ſtrengthen, comfort and rejoyce man; even ſo his blood is our full joy, our comfort and ſpirituall ſtrength.

Chriſte offereth to us his body by the bred and his bloode by the wine.

342. *M.* Doeſt thou meane, that we muſt bee in deede partakers of the bodie and blood of the Lord?

C. I meane ſo, for ſince the whole truſt and aſſurance of our ſalvation doeth conſiſt in the obedience whiche he hath performed unto God his Father (in that, that God doeth accept and take it as if it were ours) we must firſt poſſeſſe him, ſeing that his benefites do not belong unto us, untill he have firſt given him ſelfe unto us.

The only ſtay of our truſt.

343. *M.* Why? did not Chriſt give him ſelfe unto us what time he gave him ſelfe to be crucified, that therby

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we might be brought into the favor of God his Father, and bee delivered from damnation?

C. Yes: but that doth not ſuffice, unleſſe we doe receive him with all, in ſuch ſort as we may feele in our conſciences the fruite and efficacie of his death and paſſion.

344. *M.* Is not faith the ready meanes to receive Chriſt by?

After what ſort we receive Chriſt.

C. No doubt: and not onely, in that we beleve that he died and roſe againe to deliver us from everlaſting death, and to procure us alſo everlaſting life; but alſo by that he dwelleth in us, and is joyned with us as the head with his members, to the end to make us partakers by the force of this joyning together.

LII.

SONDAY.

345. *M.* HAVE wee Chriſt joyned unto us by none other meanes then by his Supper?

C. Yes: for we receive Chriſte with the fruition of his benefites, by the preaching of the Goſpell, as Sainct Paule witneſſeth, in that our Lord Jeſus doeth promiſe us therein, that wee are bone of his bones, and fleſh of his fleſh: and again, that he is the bread of life, which came downe from heaven to nouriſh our ſoule: and in another place, that wee are one with him, even as he him ſelfe is one with his Father, and ſuch like. 1 Cor. 1. 9. Eph. 5. 30. John 6. 35, 41. & 17. 21.

346. *M.* What is there more to be had in the Sacrament? or to what uſe doeth it ſerve us beſides?

C. This is the difference, that this our joyning together is more evidently, and plenteouſly ſet foorth unto us: for albeit our Saviour Chriſt bee in very deed exhibited to us,

both by Baptiſme, and by the preaching of his word, yet that is but in a part, as it were, and not fully.

347. *M.* What is it then briefly, that we have by this ſigne of bread?

C. That the bodie of our Lorde Jeſus, for ſo much as it was once offered up for us in ſacrifice, to bring us into Gods favour, is nowe given unto us, to aſſure us that wee are partakers of this reconciliation.

What doth the ſigne of bread teach us.

348. *M.* And what have we by the ſigne of wine?

C. It aſſureth us, that as our Lord Jeſus did ſhed his blood once on the croſſe, for a price and ſatisfaction of all our ſinnes; even ſo he now giveth it unto our ſoule to drink, whereby we ſhould not doubte to receive the frute and benefite thereof.

What is ſignified to us by the wine.

349. *M.* By theſe thine anſweres, I gather that the Lords Supper doth direct us to the death and paſſion of our Saviour Chriſt, to the intent that we may be partakers of the vertue thereof.

C. It doeth ſo: for even then the onely and everlaſting ſacrifice was offered up for our redemption. Wherefore there remaineth nowe nothinge elſe, but that we ſhould have the frutes thereof.

The Lords Supper is not a ſacrifice propitiatory.

350. *M.* The Supper then, was it not ordeined to offer up the bodie and blood of our Saviour to God his Father?

C. No, for there is none but he alone unto whom that office belongeth, for ſo much as he is the everlaſting Prieſt. But the charge that he hath given unto us, is that we doe receive his bodie, and not offer it. Heb. 7. 11, 21. & 9. 12, 14, 28. Matth. 26. 26.

Chriſt alone is the everlaſting Prieſt.

LIII.

SONDAY.

351. M. WHEREFORE be there two ſigns inſtituted?

The ordeining of two ſignes was for our weakneſſe.

C. Our Lorde did that to helpe our infirmitie, ſignifying that he aſwell the drinke as the meate of our ſoule, to the end wee might bee content to ſeeke our nouriſhment fully and wholly in him, and no where elſe.

352. *M.* Doeth the ſecond ſigne, which is the cup, belong indifferently unto all men?

C. Yea, and that by the commandment of our Saviour Chriſt, contrary whereunto we may in no wiſe doe.

353. *M.* Receive we in the Supper only the tokens of the things afore rehearſed, either are they effectually in deed there given unto us?

C. For ſo much as our Saviour Chriſt is the trueth it ſelfe, it is moſt certaine, that the promiſes which he made at the Supper, bee there in deede accompliſhed, and that which is figured by the ſignes is truely performed: ſo then according as he there made promiſe, and as the ſignes doe repreſent, there is no doubt but he maketh us partakers of his very ſubſtance, to make us alſo to grow into one life with him.

354. *M.* How may this be done, ſeeing the body of our Saviour Chriſt is in heaven, and wee are here as pilgrimes on the earth?

How we receive Chriſt in the Supper.

C. Verely it commeth to paſſe by the wondrous and unſearchable working of his Spirite, who joyneth eaſely together things being farre a ſunder in place.

355. *M.* Then his bodie is not preſently included in the bread, neither his blood conteined within the cup?

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C. No, but cleane contrariwiſe: If we will have the ſubſtance of the Sacrament, we muſt lift up our heartes into heaven, where our Saviour Chriſt is in the glorie of his Father, from whence we have ſure hope, that he will come for our redemption; and therefore we may not ſearch him in theſe corruptible elements.

What is to be done if wee will receive the ſubſtance of the Sacrament.

356. *M.* So then thy judgment is, that there be two thinges in this Sacrament: The ſubſtance of bread and wine, which wee ſee with the eye, touch with our hande, and taſte with our mouth: And alſo Chriſt, by whom our ſoules are inwardly nouriſhed.

C. You ſay trueth: and in ſuch ſorte we have therwith alſo a ſure token, and, as it were, a pleadge of the riſinge againe of our bodies, in ſo much as they are already made partakers of the ſigne of life.

Pleadges of our reſurrection.

LIV.

SONDAY.

357. *M.* HOW ought this Sacrament to be uſed?

C. Sainct Paule teacheth the right maner of the uſing thereof: Which is, that every man examine him ſelfe before that he come unto it. 1 Cor. 11. 28.

358. *M.* Wherein ought a man to examine him ſelfe?

C. He muſt conſider whether he be a true member of Chriſt.

359. *M.* Wherby may a man have ſure knowledge thereof?

C. If he have true faith and repentance, and doe love his neighbour with an unfained love, not keeping in his heart any rancour, hatred, or debate.

The ſure tokens of a true Chriſtian.

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360. *M.* But is it requiſite to have a perfect faith and perfect love?

C. We muſt needes have both ſounde, right, and not counterfaited: But to ſpeake of ſuch a perfection, as unto which nothing can be added, it can not be found in man: Alſo this Supper had bene a thing ordeined in vaine, if none were meete to come to it, unleſſe he were throughly perfect.

361. *M.* By this ſaying, our imperfection doth no whit hinder us from comming thereunto?

C. Rather contrariwiſe, it ſhould ſtand us in no ſtead, if wee were not unperfect: for it is an helpe and ſuccour againſt our infirmitie.

362. *M.* Doe theſe two Sacraments ſerve to none other ende, but to ſupport and bear up our imperfection?

C. Yes, they are also ſignes and badges of our profeſſion, that is to ſay, by them we proteſt openly that we are the people of God, and make open profeſſion of our Chriſtian Religion.

363. *M.* What ſhall we then judge of him that refuſeth to uſe them?

C. Wee ought not to count him a Chriſtian man: For in ſo doing he refuſeth to confeſſe him ſelfe to be a Chriſtian, and what elſe but as it were covertly to refuſe Chriſt.

364. *M.* Is it enough to receive them both once onely in our life?

How is it that wee receive the Supper often times, though wee may bee but once baptized.

C. Baptiſme was ordeined to be receyved but once: Wherefore it is not lawfull to bee baptized againe: but it is otherwiſe to be thought of the Supper.

365. *M.* What is the reaſon thereof?

C. By Baptiſme God doeth bring and receive us into his Churche: And when he hath once received us, he declareth alſo to us by the Supper, that he will feede us continually.

LV.

SONDAY.

366. *M.* TO whom belongeth the miniſtration of Baptiſme, and of the Lordes Supper.

To whom the miniſtration of the Sacraments doe belong.

C. Unto them who have the charge to preach openly in the Church: for the preaching of Gods worde, and the miniſtration of the Sacramentes be things jointly belonging to one kind of office.

367. *M.* Is there not a proofe to bee brought for this out of the Scripture?

C. Our Lord giveth ſpeciall charge to his Apoſtles, aſwel to baptize as to preach: and as touching the Supper, he giveth them injunction to follow his example; now he did the part of a miniſter in that he gave it to others. Matth. 28. 19. Luke 22. 19. 1 Cor. 11. 23, &c.

368. *M.* The paſtors, who be the miniſters of the Sacramentes, ought they to receive indifferently every one that commeth?

Who ought to be ſhut out from the Supper.

C. As touching Baptiſme, for as much as there bee none in our time baptized but little children, there ought to bee no choiſe uſed; but as concerning the Supper, the Miniſter muſt refuſe to give it to them that bee utterlie unworthie.

369. *M.* Wherefore?

C. Becauſe that otherwiſe the Supper of the Lord ſhould be defiled and diſhonored.

370. *M.* But yet our Lord admitted Judas to the holy Supper, notwithſtanding his wickednes.

Wherefore Judas was admitted.

C. Yea: for his wickedneſſe was hitherto hid: and albeit our Lord knew it right well, yet was it not notorious and knowen unto men.

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371. *M.* What way is to be uſed then towards the hypocrites?

C. The Miniſter ought not to exclude and ſhut them out as unworthy, but he muſt tarie untill it ſhall pleaſe God to make their cloſe wickedneſſe knowen.

372. *M.* What if he him ſelfe know, or if he be prively advertiſed of any ſuch?

C. That is not a ſufficient cauſe for him to deny them the Supper, unles he have the thing tried by ſufficient proofe, and therwith the judgement of the Church.

373. *M.* Is it then meete to have a politike order touching this matter?

C. What elſe? If the congregation be well ordred, there muſt be certaine appointed to watch, and take diligent heede for ſuch open crimes as may bee committed: And they having authoritie, ought in the name of the whole Churche to inhibit ſuch as be by no meanes meete, neither can be partakers thereof without the diſhonour of God, and the offence of the faithfull.

The end of the inſtruction of children in the fayth.

Notes.

The reprint here made of Calvin is from Dunlop's Confeſſions, but compared with the early Engliſh edition. Dunlop mentions that his reprint was from a copy printed in 1600, "compared with two other copies, and with the French and Latin Catechiſms of the French Church."

I throw together here a few notes as to paſſages where the Engliſh tranſlation has not done juſtice to Calvin. On the whole, that tranſlation is faithful, but in ſome places too paraphraſtic.

Q. 1, p. 5. Calvin has ſimply *Quis humanæ vitæ præcipuus eſt finis;* whence the firſt queſtion of our Shorter Catechiſm, What is the chief end of man?

Q. 3, p. 5. "chief felicitie." Latin, *summum bonum.*

Q. 5, p. 5. "not to live in the knowledge of God." Latin, *Deo non vivere.*

Q. 11, p. 6. "ſhew his power." Latin, *potentiam exerat.* "Uſe his mercifull goodneſſe." Latin, *quam bonus ſit oſtendat.*

Q. 19, p. 8. "ſpread upon all creatures." Latin, *per omnia diffuſam.*

Q. 20, p. 8. "no inconvenience." Latin, *nihil abſurdi.*

Q. 22, p. 8. "the everlaſting Word." Latin, *qui et ſapientia ejus eſt.*

Q. 24, p. 9. "ſo then by (according to) thy ſaying." Latin, *Itaque non otioſam Dei potentiam fingis.*

Q. 29, p. 10. "In their daunger." Latin, *Eorum libidini expoſitos.* The expreſſion is a common one, both in the Engliſh and Scotch works of this period, meaning in their power, or expoſed to danger from being in their power.—*See Jamieſon's Scottiſh Dict. and Halliwell's Dict. of Archaic Words.* It will be remembered that the tranſ-

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lation of the Catechiſm is by an Engliſhman, not a Scotchman. Some of the ſpellings, and a few of the expreſſions, are altered ſlightly from the original Engliſh edition; but ſubſtantially the "Calvin's Catechiſm" of the Scotch Reformation is the ſame with that of the Engliſh. And we may here add that "Nowell's Catechiſm" of the Church of England is baſed on Calvin's, and is, many parts, a copy of it. Yet ſome writers are given to ſay that the ſtandards of the Church of England are not Calviniſtic.

Q. 31, p. 11. "the meane." Latin, *modus*, manner, or method.

Q. 39, p. 12. "chiefe ambaſſador." Latin, *Patris legatum et interpretem.*

Q. 43, p. 13. "fellowes." Latin, *Collegas in Sacerdotio.*

Q. 48, p. 14. This queſtion in the Latin does not come in till after the 54th, where it ſeems out of place.

Q. 51, p. 15. "convenient." Latin, *neceſſe.*

Q. 57, p. 16. "to take upon him our person." Latin, *quo vicem noſtram ſubiret.* "To" means "in order that." "Perſon" is uſed in the claſſical ſenſe of *perſona;* as Milton,

> . . . "What was thy part
> And *person*, hadst thou known thyself aright."
>
> —*Par. Lost*, x. 155.

Calvin's word *vicem* is very exact, indicating *ſubſtitution*—taking our place and circumſtances. It is the root of *vicarius;* and it is intereſting to find Quintilian uſing ſuch expreſſions as *mors vicaria*, *opera vicaria*, *pœna vicaria*, *ſervitus vicaria.* See *Stephen's Theſaurus* on the word.

Q. 61, p. 17. "fulfill us." Latin, *quo nos ſua benedictione per funderet.*

Q. 70. p. 19. "a glaive." Latin, *lethalis gladius.* "Glaive," or "gleave," or "gleve," is given by Skinner in his Etymologicon as derived from *gladius;* by others, as from the British *glaif*, a reaping-hook. Spenser speaks of the "Phrygian glaves." The power of the Church was called *glaive ſpirituel.*

Q. 74, p. 21. "sure gage." Latin, *certum pignus.*

Q. 77, p. 21. "our Advocate to make anſwere for us." Latin, *Interceſſor et patronus.*

Q. 93, p. 24. "body and fellowſhip of them that beleve." Latin, *corpus et ſocietas fidelium.*

Q. 94, p. 24. "all Chriſts doings prove there is a Church." Latin, *hic enim unus eſt omnium affectus ut ſit eccleſia.* This is the one reſult of all to produce a church.

Q. 99, p. 26. "untill it be altogether cowpled." Latin, *nec unquam vitiorum reliquiis penitus purgabitur, donec Chriſto, suo capiti, a quo ſanctificatur, ad plenum adhæreat.* The Engliſh tranſlator has not fully brought out Calvin's meaning in the above.

Q. 100, p. 26. "sure tokens." Latin, *indiciis notiſque.*

Q. 100, p. 26. "the which cannot be perfectly diſcerned by our ſenſes." Latin, *Ea autem nec cernitur perpetuo oculis, nec ſignis diſcernitur.*

Q. 103, p. 26. "ſuſtaining the paine." Latin, *pœnam ſolvendo.* It would appear that "paine" is uſed as equivalent to *pœna*, puniſhment.

Q. 105, p. 27. "ſectes." Latin, *factionibus.*

Q. 116, p. 30. "ſo diſproved." Latin, *ita ſordent.*

Q. 237, p. 34. We ſubjoin a cloſe tranſlation of the original, as the old tranſlation is not very exact:—"For, when he calls himſelf *Jehovah* ("everlaſting" is the old rendering, as all French tranſlators of the Bible give *l'eternel*), he vindicates to himſelf the right and authority of commanding. Then in order that he may win us to his law, he adds that he is our God; for theſe words are equivalent to his calling himſelf our Saviour. Seeing then that he counts us worthy of ſuch kindneſs, it is right that we, in our turn ſhould ſhew ourſelves an obedient people."

Q. 144, p. 35. "making of images." Latin, *ne aliquæ pingantur aut ſculpantur imagines;* referring to pictures and ſtatues of men.

Q. 150, p. 36. "goe foorth." Latin, *pergamus;* let us go on.

Q. 162, p. 39. "to paſſe lightlie of it." Latin, *contemptui habere.* This is the old uſe of "paſs," to regard or think, which we ſometimes find in Shakeſpeare.

Q. 171, p. 41. "comely order to bee uſed in the Church." Latin, *politia eccleſiaſtica.* This word *politia* occurs ſeveral times, as in *Q.* 178, 179, 183.

Q. 172, p. 41. "ceaſe to doe our own works." Latin, *a propriis operibus feriamur*, an expreſſive word denoting holiday and feſtival.

Q. 191, p. 44. "in doying thus." Latin, *ſic agendo.* One might ſuppoſe *doying* a miſprint for *doing;* but it is printed thus in the old Engliſh edition; and Halliwell cites Ritſon for *doyt* as equivalent to *doth.*

Q. 199, p. 46. "underſtand," = underſtood = underſtanded; very often uſed thus in old Engliſh.

Q. 222, p. 50. "any man's malice." Latin, *nullius pravitate*

aboleri poteſt, i.e. no wickedneſs or unworthineſs in the object can break this bond, or make it leſs our duty to love, for this bond is *ſacroſanctum et inviolabile.* This meaning comes out in the next queſtion, where the following clauſe occurs in the Latin, after the words "even ſo to take him," *quia ſtet inviolabilis Dei ordo, quo hæc inter nos conjunctio ſanctita eſt.*

Q. 225, p. 51. "exquiſite perfection." Latin, *eam perfectionem.*

Q. 225, p. 51. The ſecond "but" ought to begin a new ſentence.

Q. 241, p. 55. There is nothing in the original about "reſtrainte;" it is ſimply, *non niſi iis pollicetur.*

Q. 237, p. 54. "Yes, and it were for no more." This is the old uſe of "and" (ſometimes "an") for "if." The full ſentence would run thus: "Yes; *and* it would be ſo were it for no more." "And" is uſed for "if," because the clauſe is elliptical.

Q. 243, p. 56. "perceave an earneſt vexation." Latin, *generet. Perceave* ſeems a miſtake for *conceave.*

Q. 245, p. 56. The Latin here is much more explicit and expreſſive: *eone ſpectat hæc doctrina, ut reſides et quodammodo oſcitantes motum ſpiritus expectemus, nec ſe quiſque at orandum ſollicitet.*

Q. 276, p. 65. "but the onely bleſſing," ought to be "onely the bleſſing"; but the words run as above in all editions.

Q. 279, p. 66. "for one day." Latin, *in diem*, every day, or day by day.

Q. 298, p. 70. "ſhewed forth unto us." Latin, *ad eum glorificandum nos excitet.*

Q. 307, p. 72. "An thing"; ſo the Scotch editions, for "ane thing." In the Engliſh it is "a thing."

Q. 334, p. 79. "no inconvenience." Latin, *nihil abſurdi.* Inconvenience is evidently uſed in the Latin ſenſe of unſuitableneſs, incongruity, abſurdity.

Q. 340, p. 81. "the diſtribution," &c. Latin, *communicatione.*

Q. 343, p. 82. "with all," the old Engliſh word for "likewiſe," as in Acts 25. 27.

Q. 347, p. 83. "partakers of this reconciliation," &c. Latin, *ut certe ſciamus reconciliationem ad nos pertinere.*

Q. 368, p. 87. "to our ſoule." Latin, *nobis.*

Q. 373, p. 88. "A politike order." Latin, *gubernationis ordo.*

The Maner to examine Children, before they be admitted to the SUPPER OF THE LORD.

—o—

1. *Minister.* IN whom doeſt thou beleeve?

Childe. I beleeve in God the Father, and in Jeſus Chriſt his Sonne, and in the holy Ghoſt, and looke to be ſaved by none other meanes.

2. *M.* The Father, the Sonne, and the holy Ghoſt, be they any more then one God?

C. No, although they be diſtinct in perſons.

3. *M.* What is the effect of thy faith?

C. That God the Father of our Lorde Jeſus Chriſt, (and ſo by him of us all) is the beginning and principal cauſe of all thinges, the which he governeth in ſuch ſorte that nothing can bee done without his ordinance and providence. Next, that Jeſus Chriſt his Son came downe into this world, and accompliſhed all thinges, which were neceſſarie for our Salvation: And aſcended into heaven, where he ſitteth at the right hand of the Father, that is, that he hath all power in heaven and in earth; and ſhall come againe from thence to judge the whole world. Fur-

thermore that the holy Ghoſt is very God, becauſe he is the vertue and power of God, and printeth in our heartes the promiſes made unto us in Jeſus Chriſt. And finally that the Church is ſanctified, and delivered from their ſinnes through the mercies of God, and ſhall after this life riſe again to life everlaſting.

4. *M.* Muſt we ſerve God according as hee hath commanded, or elſe as mens traditions teache us?

C. We muſt ſerve him as he hath taught us by his word and commandements, and not according to the commandements of men.

5. *M.* Canſt thou keepe Gods commandements of thy ſelfe?

C. No verely.

6. *M.* Who then doeth keepe and fulfill them in thee?

C. The holy Ghoſt.

7. *M.* When God then giveth thee his holy Ghoſt, canſt thou perfectly obſerve them?

C. No, not ſo.

8. *M.* Why? God doeth curſe and reject all ſuch as doe not in every point fulfill his commandements.

C. It is true.

9. *M.* By what means then ſhalt thou be ſaved, and delivered from the curſe of God?

C. By the death and paſſion of our Lord Jeſus Chriſt.

10. *M.* Howe ſo?

C. For becauſe that by his death he hath reſtored us to life, and reconciled us to God our Father.

11. *M.* To whom doeſt thou make thy prayers?

C. I pray to God in the name of our Lord Jeſus Chriſt our Advocate and Mediatour, referringe all my prayers to that ſcope, which Chriſt our Saviour hath left us a moſt ſufficient and abſolute rule.

12. *M.* Howe many Sacramentes are there in Chriſtes Church?

C. Two: Baptiſme and the Lordes Supper.

13. *M.* What is meant by Baptiſme?

C. Firſt it ſignifieth that we have forgiveneſſe of our ſinnes by the blood of Chriſt. Secondly it ſetteth before our eyes our regeneration or new ſpirituall birth.

14. *M.* What ſignifieth the Supper of the Lord?

C. That by the ſpirituall eating and drinking of the body and blood of our Lord Jesus Christ, our ſoules are nouriſhed unto life everlaſting.

15. *M.* What doe the bread and wine repreſent in the Lordes Supper?

C. That as our bodies are nouriſhed therwith, ſo our ſoules are ſuſteined, and nouriſhed with the vertue of Chriſtes body and blood: not that they are encloſed in the bread and wine, but wee muſt ſeeke Chriſte in heaven and in the glorie of God his Father.

16. *M.* By what meanes may wee atteyne unto him there?

C. By faith, which Gods Spirit worketh in our heartes, aſſuring us of Gods promiſes made to us in his holy Goſpell.

NOTE.

The above Catechiſm went by the name of "The Little Catechiſm," and was "read and learnit in Lectors Schools" (Acts of Gen. Aſs. 1592. Seſs. 10).

Formes of Prayers to be used in private houses.

—o—

I. MORNING PRAYER.

ALMIGHTIE GOD, and moſt merciful Father, we do not preſent our ſelves here before thy Majeſty, truſting in our own merits or worthineſſe; but in thy manifold mercies,[1] which haſt promiſed to heare our praiers, and graunt our requests which we ſhal make to thee in the name of thy beloved Sonne Jeſus Chriſt our Lorde:[2] who hath alſo commanded us to aſſemble our ſelves together in his Name, with full aſſurance, that he will not only bee among us; but alſo be our Mediatour and Advocate towards thy Majeſty, that we may obteine al things which ſhal ſeeme expedient to thy bleſſed will, for our neceſſities.[3] Therefore we beſeech thee, moſt merciſull Father, to turne thy loving countenance towardes us, and impute not unto us our manifolde ſinnes and offences,[4] wherby we juſtly deſerve thy wrath and ſharp puniſhments; but rather receive us to thy mercie for Jeſus Chriſts ſake, accepting his death and paſſion as a juſt recompence for all our offences,[5] in whom only thou art pleaſed, and through whom thou canſt not be offended with us.

[1] Dan. 9. 18.

[2] John 16. 23, 24.

[3] 1 Tim. 2. 1–5. `1 John 3. 22.

[4] Pſalm 32. 1, 2.

[5] John 2. 1, 2, 12.

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And feeing that of thy great mercies wee have quietly paſſed this night, graunt, O heavenly Father, that wee may beſtowe this day wholy in thy ſervice, ſo that all our thoughts, words and deedes may redound to the glory of thy Name,[1] and good enſample to all men; who ſeeing our good workes, may glorifie thee our heavenly Father. And for as much as of thy meere favour and Love thou haſt not only created us to thine owne ſimilitude and likeneſſe;[2] but alſo haſt choſen us to be heires with thy dear Sonne Jeſus Chriſte, of that immortall kingdome which thou preparedſt for us before the beginning of the world: wee beſeech thee to increaſe our faith[3] and knowledge, and to lighten our hearts with thine holy Spirite, that we may in the meane time live in godly converſation and integritie of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and ſuch like ſhal not inherit the kingdome of God.[4]

† And becauſe thou haſt commanded us to pray one for another, we doe not only make requeſt, O Lorde, for our ſelves and them that thou haſt already called to the true underſtanding of thine heavenly will; but for all people and nations of the world,[5] who as they know by thy wonderfull workes, that thou art God over all, ſo they may be inſtructed by thyne holy Spirit, to beleve in thee, their onely Saviour and Redeemer. But for as much as they can not beleve except they heare, nor can not heare, but by preaching, and none can preach except they be ſent,[6] therefore, O Lord, raise up faithfull diſtributers of thy myſteries, who ſetting apart all wordly reſpectes, may both in their life and doctrine onely ſeeke thy glorie. Contrarily confound Satan, Antichriſt, with all hirelinges and Papiſtes, whom thou haſt alreadie caſt of into a reprobate Senſe; that they may not by ſects, ſchiſmes, hereſies and errors disquiet thy little flock.[7] And becauſe, O

[1] Col. 3. 17.

[2] Gen. 5. 1, 2.

[3] Luke 17. 5.

[4] Gal. 5. 19, 20, 21.

[5] Acts 10. 35. 1 Tim. 2. 4.

[6] Rom. 10. 14, 15.

[7] Rom. 10. 17, 18, 20.

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Lorde, we be fallen into the latter dayes, and daungerous times wherein ignorance hath gotten the upper hand, and Satan with his miniſters ſeeke by all meanes to quench the light of thy Goſpell ;[1] wee beſeeche thee to mainteine thy cauſe againſt thoſe ravening wolves,[2] and ſtrengthen all thy ſervants whom they keepe in priſon and bondage. Let not thy longe ſuffering bee an occaſion either to increaſe their tirannie, or to diſcourage thy children, neither let our ſinnes and wickedneſſe be an hinderance to thy mercies ; but with ſpeed, O Lord, conſider the great miſeries and afflictions of thy poore Church, which in ſundrie places by the rage of enemies is grievouſly tormented : and this we confeſſe, O Lord, to come moſt juſtly for our ſinnes, which (notwithſtanding thy manifolde benefites, wherby thou doeſt daily allure us to love thee ; and thy ſharpe threatninges, wherby wee have occaſion to feare thee, ſpeedily to repent) yet continue in our own wickedneſſe, and feele not our heartes ſo touched with that diſpleaſure of our ſinnes as we ought to doe. Therefore, O Lorde, create in us new hearts, that with fervent mindes we may bewaile our manifold ſinnes, and earnestly repent us for our former wickedneſſe and ungodly behaviour towards thee : and whereas we can not of our ſelves purchaſe thy pardon ;[3] yet we humbly beſeech thee for Jeſus Chriſts ſake, to ſhew thy mercies upon us, and receive us againe to thy favour.

Graunt us, deare Father, theſe our requeſtes and all other thinges neceſſarie for us and thy whole Churche, according to thy promiſe in Jeſus Chriſte our Lord : In whoſe Name we beſeech thee, as he hath taught us, ſayinge, Our Father, &c.

[1] 1 Tim. 3. 1, &c.
[2] Matth. 7. 15.
[3] Rom. 5. 6, &c. 2 Cor. 3. 5.

II. *A Prayer to be ſaid before meales.*

ALL things depende upon thy providence, O Lorde, to receyve at thine hands due ſuſtenance in time convenient: Thou giveſt to them, and they gather it: thou openeſt thine hande, and they are ſatisfied with all good things.[1]

O heavenly Father, which art the fountayne and full treaſure of all goodnes, we beſeeche thee to ſhewe thy mercies upon us thy children, and ſanctifie theſe giftes[2] which wee receyve of thy mercifull liberalitie, graunting us grace to uſe them ſoberly and purely[3] according to thy bleſſed will: ſo that heereby we may acknowledge thee to be the authour and giver of all good things: and above all, that we may remember continually to ſeeke the ſpiritual food of thy word, wherewith our ſoules may bee nouriſhed everlaſtingly thorough our Saviour Chriſt, who is the true bread of life, which came down from heaven, of whom whoſoever eateth, ſhall live for ever,[4] and reigne with him in glorie, world without end. So be it.

[1] Pſalm 104. 27, 28.

[2] 1 Tim. 4. 4, 5.

[3] Tit. 2. 12.

[4] John 6. 27, &c.

III. *A Thankſgiving after meales.*

LET all nations magnifie the Lord: Let all people rejoyce, in prayſing and extolling his great mercies. For his fatherlie kindneſſe is plentifully ſhewed foorth upon us, and the trueth of his promiſe endureth for ever.[5]

Wee render thankes unto thee,[6] O Lorde God, for the manifold benefites, which we continually receive at thy bountifull hande; not onely for that it hath pleaſed thee to feed us in this preſent life, giving unto us all thinges neceſſarie for the ſame: but eſpecially becauſe thou haſt of thy free mercies faſhioned us a new into an aſſured hope of a farre better life,[7] the which thou haſt declared unto

[5] Pſalm 117.

[6] Col. 3. 17.

[7] Rom. 8.

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us by thine holy Goſpell.[1] Therefore wee humbly beſeech thee, O heavenly Father, that thou wilt not ſuffer our affections to be ſo intangled or rooted in theſe earthly and corruptible things,[2] but that we may alwayes have our mindes directed to thee on high[3] continually watching for the comming of our Lord and Savior Chriſt,[4] what time he ſhall appeare for our full redemption.[5] To whom with thee and the holy Ghoſt, be all honour and glorie, for ever and ever. So be it.

[1] Tit. 3. 4–7. 2 Tim. 1. 10, 12.
[2] 1 John 2. 15.
[3] 1 Tim. 6. 17.
[4] 1 Cor. 1. 7.
[5] Rom. 8. 23.

IV. *Another Thankeſgiving before meate.*

ETERNALL and everlaſting God, Father of our Lorde Jeſus Chriſt, who of thy moſt ſingular love which thou beareſt to mankinde, haſt appointed to his ſuſtenance, not only the frutes of the earth, but alſo the foules of the ayre, and beaſtes of the earth, and fiſhes of the ſea: and haſt commanded thy benefites to bee received as from thine handes with thankeſgiving: aſſuring thy children by the mouth of thine Apoſtle, that to the cleane all things are cleane, as the creatures which be ſanctified by thy word, and by prayere:[6] graunt unto us ſo moderatly to uſe theſe thy giftes preſent, that our bodies being refreſhed, our ſoules may be more able to proceed in all good workes to the prayſe of thine holy Name, through Jeſus Christ our Lorde. So be it.

[6] 1 Tim. 4. 4, 5. Acts 10. 15.

V. *Another.*

THE eyes of all things doe looke up and trust in thee, O Lord: thou giveſt them meate in due ſeaſon: thou openeſt thine hand and filleſt with thy bleſſings every living creature:[7] good Lorde, bleſſe us, and the giftes which wee receive of thy large liberalitie through Jeſus Chriſt our Lorde. So be it.

[7] Pſalm 145. 15, 16.

VI. *Another Thankeſgiving after meate.*

GLORY, praiſe and honour bee unto thee moſt merciſull and omnipotent Father, who of thine infinite goodneſſe haſt created man to thine own image, and ſimilitude; who alſo haſt fedde, and daily feedeſt of thy moſt bountifull hande all living creatures: graunt unto us, that as thou haſt nouriſhed theſe our mortall bodies with corporal food; ſo thou wouldſt repleniſh our ſoules with the perfect knowledge of the lively worde of thy beloved Sonne Jeſus, to whom be prayſe, glory and honour for ever. So be it.

God ſave the Church univerſall: God comfort them that be comfortleſſe: Lord, increaſe our faith: O Lorde, for Chriſt thy Sonnes ſake, be merciful to the common wealthes, where thy Goſpell is truely preached, and harbour graunted to the afflicted members of Chriſtes body; and illuminate, according to thy good pleaſure, all nations with the brightneſſe of thy worde. So be it.

VII. *Another.*

THE God of all glorie and peace, who hath created, and redeemed, and preſently fedde us, be bleſſed for ever. So be it.

The God of all power, who hath called from death that great Paſtour of the ſheepe, our Lorde Jeſus, comfort and defende the flocke which hee hath redeemed by the blood of the eternall Teſtament: increaſe the number of true Preachers: repreſſe the rage of obſtinate Tyrants: mitigate and lighten the heartes of the ignorant: releeve the paines of ſuch as be afflicted, but eſpecially of thoſe that ſuffer for the teſtimonie of his truth: and finally confound Satan by the power of our Lord Jeſus Chriſt. So be it.

PRAYERS.

VIII. EVENING PRAYER.

O LORD GOD, Father everlaſting and full of pitie, we acknowledge and confeſſe, that we be not worthie to lift up our eyes to heaven ;[1] much leſſe to preſent our ſelves before thy Majeſtie with confidence that thou wilt heare our prayers, and graunt our requeſts, if we conſider our own deſervings : For our conſciences doe accuſe us, and our ſinnes witneſſe against us, and we know that thou art an upright judge, which doeſt not juſtifie the ſinners and wicked men, but puniſheſt the faultes of all ſuch as tranſgreſſe thy commaundements.[2] Yet moſt mercifull Father, ſince it hath pleaſed thee to commaunde us to call on thee in all our troubles and adverſities ;[3] promiſing even then to helpe us, when wee feele our ſelves, as it were, ſwallowed up of death and deſperation :[4] wee utterly renounce all wordly confidence, and flee to thy ſouvereigne bountie, as our onely ſtay and refuge ; beſeeching thee not to call to remembrance our manifolde ſinnes and wickedneſſe,[5] whereby wee continually provoke thy wrath and indignation againſt us ; neither our negligence and unkindneſſe, which have neither worthily eſteemed, nor in our lives ſufficiently expreſſed the ſweete comfort of thy Goſpell reveiled unto us ; but rather to accept the obedience and death of thy Sonne Jeſus Chriſte, who by offering up his bodie in ſacrifice once for all, hath made a ſufficient recompenſe for all our ſins.[6] Have mercy therfore upon us, O Lord, and forgive us our offences.[7] Teach us by thine holy Spirit, that we may rightly weigh them, and earneſtly repent for the ſame : and ſo much the rather, O Lord, becauſe that the reprobate, and ſuch as thou haſt forſaken, can not praiſe thee nor call upon thy Name ;[8] but the repenting hearte, the ſorrowfull minde, the con-

[1] Luke 18. 13.

[2] Exod. 20. 5, 7.

[3] Pſalm 50. 15.

[4] Pſalm 18. 4, 5, 6.

[5] Pſalm 79. 8.

[6] Heb. 10. 10, 12, 14.

[7] Pſalm 39. 8.

[8] Pſalm 58. 3, 4, 5.

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ſciences oppreſſed, hungring and thirſting for thy grace ſhall ever ſet foorth thy prayſe and glory.[1] And albeit we be but wormes[2] and duſt, yet thou art our Creator, and wee bee the work of thine handes; Yea, thou art our Father and wee thy children;[3] thou art our ſheepheard and we thy flocke; thou art our redeemer, and wee thy people whom thou haſt bought; thou art our God, and wee thine inheritance: Correct us not therfore in thine anger,[4] O Lorde, neither according to our deſertes puniſh us, but mercifully chaſtiſe us with a fatherly affection: that al the world may know, that at what time ſo ever a ſinner doth repent him of his ſinne from the bottom of his hart, thou wilt put away his wickedneſſe out of thy remembrance, as thou haſt promiſed by thyne holy Prophet.[5]

† Finally, for as much as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordeined him the day to travell in: graunt, O deare Father, that we may ſo take our bodily reſt, that our ſoules may continually watch for the time that our Lord Jeſus Chriſte ſhal appeare for our deliverance out of this mortal life;[6] and in the meane ſeaſon that wee, not overcome by any fantaſies,[7] dreames, or other tentations, may fully ſet our mindes upon thee, love thee, feare thee, and reſt in thee: furthermore that our ſleepe bee not exceſſive or overmuch after the inſatiable deſires of our fleſh;[8] but only ſufficient to content our weak nature, that we may be the better diſpoſed to live in all godly converſation to the glorie of thy holy Name, and profit of our brethren. So be it.

[1] Pſalm 5. 2, 3, 7, 11. & 51. 17, & 107. 9.
[2] Pſalm 22. 6.
[3] 2 Cor. 6. 13, 16, 18.
[4] Jer. 10. 24. Pſalm 6. 1.
[5] Ezek. 18. 21, 22, 27, 28.
[6] Luke 12. 35, &c.
[7] Matth. 16. 23.
[8] Luke 11. 34, 35.

† This mark directeth us to the part of that morning prayer that is for increaſe of the Goſpell, which alſo may be ſaid here as time ſerveth.

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IX. *A godly Prayer to be ſayd at all times.*

HONOUR and praiſe bee given to thee, O Lorde God Almightie, moſt deare Father of heaven, for all thy mercies and loving kindneſſe ſhewed unto us, in that it hath pleaſed thy gracious goodneſſe freely and of thine owne accorde, to elect and chuſe us to Salvation before the beginning of the world: and even like continuall thankes bee given to thee for creating us after thine own image; for redeeming us with the precious bloud of thy deare Sonne, when we were utterly loſt; for ſanctifying us with thine holy Spirite in the Revelation and knowledge of thine holy worde; for helping and ſuccouring us in all our needes and neceſſities; for ſaving us from all dangers of body and ſoule; for comforting us ſo fatherly in all our tribulations, and perſecutions; for ſparing us ſo long, and giving us ſo large a time of repentance. Theſe benefites, O moſt mercifull Father, lyke as wee knowledge to have receaved them of thine only gudnes; even ſo we befech thee, for thy deare Sonne Jeſus Chriſts ſake, to graunt us always thine holy Spirite, whereby wee may continually grow in thankfulnes towards thee, to bee led into all trueth, and comforted in all our adverſities. O Lord, ſtrengthen our Faith; kindle it more in ferventnes and love towardes thee, and our neighbours for thy ſake. Suffer us not, moſt deare Father, to receave thy worde any more in vaine, but graunt us alwayes the aſſiſtance of thy grace and holy Spirite; that in heart, worde and deede, we may ſanctifie and doe worſhip to thy Name.

Help to amplifie and increaſe thy kingdome, that whatſoever thou ſendeſt, we may be hartly well content with thy gude pleaſure and will: Let us not lake the thing, O Father, without the which we cannot ſerve thee; but

bleſſe thou ſo al the works of our hands that we may have ſufficient, and not to be chargeable, but rather helpful unto others: Bee mercifull, O Lord, to our offences; and ſeeing our debt is great, which thou haſt forgiven us in Jeſus Chriſt, make us to love thee, and our neighbours ſo much the more. Be thou our Father, our capitaine and defender; in all tentations holde thou us by thy merciful hand, that wee may bee delivered from all inconveniencies, and end our lyves in the ſanctifying and honouring of thine holy name, through Jeſus Chriſt our Lord and onely Saviour. So be it.

Let thy mightie hand and outſtreatched arme, O Lorde, bee ſtill our defence; thy mercie and loving kindnes in Jeſus Chriſt thy deare Sonne, our Salvation; thy trew and holy word our inſtruction; thy grace and holy Spirit, our comfort and conſolation, unto the end, and in the end. So be it.

O Lord increaſe our faith.

X. *Ane Prayer to bee ſaid of the Childe, before hee ſtudie his leſſon.*

Wherein ſhall the Childe addreſſe his way? in guiding himſelfe according to thy word. Open myne eyes, and I ſhall knowe the mervelles of thy Law. Give me underſtanding, and I ſhall kepe thy Law, yea I ſhall keepe it with my whole heart. *Psalme* 119. 9, 18, 34.

LORD, quhilk art the fountaine of all wiſdome and knowledge, ſeeing it hath pleaſed thee to give me the meane to be taught in my youth, for to learne to guide me godlyly and honeſtly all the courſe of my life; may it alſo pleaſe thee to lighten myne underſtanding, (the quhilk of it ſelf is blind) that it may comprehend and receave that doctrine and learning quhilk ſhall be taught me: may

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it pleaſe thee to ſtrengthen my memory to keep it well; may it pleaſe thee alſo to diſpoſe myne heart willingly to receave it with ſuch deſire as apperteyneth, ſo that by myne ingratitude, the occaſion quhilk thou giveſt me, be not loſt. That I may thus do, may it pleaſe thee to powre upon me thine holy Spirit: the Spirit, I ſaye, of all underſtanding, trueth, judgement, wiſedome, and learning; the quhilk may make me able ſo to profite, that the paines that ſhall be taken in teaching me, be not in vayne. And to what ſtudie ſoeuer I apply my ſelf, make me, O Lorde, to addreſſe it unto the right end: That is, to knowe thee in our Lorde Jeſus Chriſt, that I may have full truſt of ſalvation in thy grace, and to ſerve thee uprightly according to thy pleaſure; ſo that whatſoever I learne, it may be unto me as an inſtrument to help me thereunto.

And ſeeing thou doeſt promiſe to give wiſdome to the little and humble ones, and to confound the proud in the vanitie of their wittes, and likewiſe to make thy ſelfe knowen to them that be of an upright heart, and alſo to blinde the ungodly and wicked; I beſeeche thee to faſhion me unto trew humilitie, ſo that I may be taught firſt to be obedient unto thee, and next unto my Superiours that thou haſt appointed over me: further that it may pleaſe thee to diſpoſe myne heart unfeanedly to ſeke thee, and to forſake all evil and filthie luſtes of the fleſh: And that in this ſort, I may prepare my ſelfe to ſerve thee onely in that eſtate quhilk it ſhall pleaſe thee to appoint for me, when I ſhall come to age.

The Lorde revealeth his ſecretes unto them that feare him, and maketh them to know his aliance.

Pſalme 25.

XI. *Ane Prayer to be ſayd before a man begin his warke.*

O LORD GOD, most mercifull Father and Saviour, ſeeing it hath pleaſed thee to command us to travell, that wee may releeve our neede; wee beſeech thee of thy grace ſo to bleſſe our labour, that thy bleſſing may extend unto us, without the which we are not able to continewe: and that this great favour may be a witneſſe unto us of thy bountifullneſſe and aſſiſtance, ſo that thereby wee maye knowe the fatherly care that thou haſt over us.

Moreover, O Lord, wee beſeech thee that thou wouldeſt ſtrengthen us with thine holy Spirite, that we may faithfully travell in our ſtate and vocation without fraude or deceit: and that we may indevour our ſelves to follow thy holy ordinance, rather then to ſeeke to ſatiſfie our greedy affections or deſire to gaine. And if it pleaſe thee, O Lord, to proſper our labour, give us a minde alſo to helpe them that have need, according to that hability that thou of thy mercy ſhalt give us: and knowing that all good thinges come of thee, graunt that we may humble our ſelves to our Neighbours; and not by anie meanes lift our ſelves up above them which have not receaved ſo liberal a portion, as of thy mercie thou haſt given unto us. And if it pleaſe thee to trie and exerciſe us by greater poverty and neede then our fleſh woulde deſire; that thou wouldeſt yet, O Lord, graunt us grace to know that thou wilt nouriſhe us continuallie through thy bountifull liberalitie, that wee bee not ſo tempted that wee fall into diſtruſt: But that we may patiently waite till thou fill us, not onlie with corporall graces and benefits, but chiefly with thine heavenly and ſpirituall treaſures; to the intente that we may alwayes have more ample occaſion to give thee thankes, and ſo wholly to reſt upon thy mercies. Hear us, O Lord of mercy, through Jeſus Chriſt thy Sonne our Lord, Amen.

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XII. *A Chriſtian expoſition upon the Lords Prayer.*

O LORDE GOD, Father of mercie, God of all conſolation, who art high and mightie above all lordes, and art alone King of kinges, make us we beſeech thee wiſely to know that thou art Our Father, and wee bee thy children, that we may rejoyce in this thine unſpeakeable love, who haſt had reſpecte unto us poore creatures and fraile men full of all infirmities, to take us from this bondage of our nature, and give us the libertie of thy ſaints: in which we ſhoulde bouldlie call upon thy name, both rejoycing in the greatnes of thy glorie, who art alone high, mightie and incomprehenſible, above the higheſt heavens; and knowing truly how to call upon thee, to lift up our thoughtes and cogitations unto thee, to imagine no carnall thing of thee, or to meaſure thy greatnes according to our capacitie, but to feare and reverence thy glorious majeſtie which art in heaven, and to put our truſt and confidence in thee, who ruleſt and governeſt all creatures. And as wee doe acknowledge all this goodneſſe of thine, O our Father which art in heaven, ſo wee beſeech thee enlarge our harts, plentifullie to love thee who haſt had mercie upon us; eſpeciallie to ſet out thy honour and glorie. And becauſe thy praiſes are great in all the worlde, make us, wee beſeech thee, to ſhew them foorth among the Children of men: yea let them bee knowen among all nations, and Halowed bee thy name in all the earth; that as all things are done by thee, ſo the praiſe of al may be unto thee. And becauſe, O Lord, the enemies are ſo many which ſeeke to darken thy praiſe, that thy children have no ſtrength to bring to paſſe this worke; Let thy kingdome come, to ſtrengthen thy children with thy ſpirite, and make thyne enemies fal before thee. Multiplie, we

beſeech thee, the number of thine electe, and increaſe thy manifolde graces in them; let thy word have a free course and paſſage in many Nations, that thy power to ſalvation may be known, thy Church maye proſper, thy juſtice and mercies may be knowne, and ſhortly thy glorie maye bee ſeene, when thy Sonne ſhall appeare to judge the quick and the dead. And in the meane time, whyle yet the dayes of this pilgrimage endure, for aſmuch as wee confeſſe thee to bee the God of glorie; graunt, O Father, that all creatures may yeeld their obedience unto thee, doing all things after thy good pleaſure, That Thy will may be done in earth as it is in heaven. Teach us to renounce our owne wills, and overcome our owne deſires, which we acknowledg, O Lord, to be only evill, even from our Mothers wombe: Create in vs newe ſpirites and newe harts, that thy good pleaſure may bee our will, our owne concupiſences may bee vtterly quenched, and wee may offer up unto thee both our bodies and ſoules, to be living, holy and acceptable ſacrifices to doe thy will, that for euer we may ceaſe from our own workes, and doe the workes which thou haſt commaunded; that we may ſee at the laſt, thine obedience to prevaile in the world, even as thy bleſſed Angels are redie alwaies to execute thy will. And becauſe, O Lord, wee bee compaſſed about with manie infirmities, and ſtande in neede of many things, in want of which there is great affliction unto our fleſhe: Keepe from us wee beſeech thee all calamities and troubles of our life whiche are too grievouſe for us to beare, and arme vs with patience, ſo farre to beare the croſſe of thy ſonne Chriſt, as thou wilt have it a good triall of our fayth. Keep us alſo we beſeech thee from al vain entiſements of worldly thinges, that we bee not overcome by them; but make us knowe that the world paſſeth, and the concupiſcence of it, ſo that on every ſyde we may be

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armed, that no profperitie eyther make us proude, or to forget thee, nor yet any adverfitie fo caft us downe, that we murmure againft thee; but whatfoever, O Lorde, thou haft given us in thefe days to bee our portion, teach us to ufe it as becometh us; that we may know how to abound and how to want, how to be full and how to be hungrie, fo to ufe the world as though we ufed it not, knowing this, that Godlines is great riches, with a mind contented with that whiche it hath. In this hope of thy grace, O Lord, we call upon thee, To give us this day our daily bread: Bleffe it unto us which is our portion, and make our defires meafurable, fatisfied with that which is enough. And O Lorde our God and Father, feeing we bee by nature impure, fanctifie only by thy fpirit, and make us thy children by the free adoption of grace; graunt we most humblie befeech thee, that we may fee the worke of this thy mercie in vs: We confeffe it, O Lord, and we will not denie it, that our finnes are manie; and they be before us as Debts for which we cannot fatisfie, but they hold us bound in condemnation and eternal death, which thou in juftice mayft execute againft vs: But thou haft made with us a new teftament in thine only begotten fonne Jefus Chrift; through whom thou haft fworne that thou wilt not impute unto us our tranfgreffions, nor remember our finnes any more. To this newe covenaunt, O Lord, we cleave faft, beleving thy promifes, and renouncing our owne works, denying ourfelves, and imbracing thy Son our Saviour Chrift, for his fake befeeching thee, as he hath taught us, Forgive us our trefpaffes. And becaufe, O Lord, thou haft fet out unto us this condition, under which we fhould crave pardon of our fins, As we forgive them that trefpafs againft us: Graunt, we befeech thee, that our hartes may be fo enlarged to all our brethren, that we may plentifullie abound in all love toward them

to cover, if need ſhould be, a great number of offences, whatſoever they ſhoulde commit againſt us; make us ſtrong, O Lord, to bear with the weak, the wiſe with the unwiſe, that by mutual help we may grow vp together into a good meaſure of faith, and hold faſt the band of peace and loue, in which thou, O Lord, doeſt knit thy Saints together. And for the whole courſe of our life which is yet behind, keep it, O Lorde, in thy trueth and righteouſneſs according to thy promiſe; let thy ſpirit guide us, that in all dangers we may eſcape, never to ſtumble at the deadlie rocks of ſinne, nor to be deluded with our own concupiſcences, nor overcom with any aſaults of Satan: but thou, O Lord, with thy right hand which is onely mighty, keep us upright and in an unblamable courſe; that in good experience of thy long loving kindnes, we may have a ſtedfaſt faith to cal upon thee for thy defence, and thou maieſt heare us, O Lord, when we crye, Leaed us not into tentation, but deliver us from evill. And when thou ſhalt accompliſh all thy good will toward us, according to that that we crave; then wee ſhall confes with gladnes thy great and unſpeakable majeſty, who haſt mightely overthrown all our enemies, and ſet vs at libertie from ſinne and death; we ſhall acknowledge thy marvelous love which could not be turned away with any multitude of our ſinnes, confeſſing thee only to be worthy upon whom we ſhould call in all our troubles; and finally wee ſhall give all praiſe unto thee, rejoycing in thee, and alwayes rejoycing that in thee wee have found ſtrong ſalvation, who onely art able to give us life and immortalitie: For thine is the kingdome, the power and glorie for ever and ever. And to thee, O Father, with thy Sonne our Saviour, and thy Spirit our comforter, be prayſe world without end. Amen.

A CATECHISME OF CHRISTIAN RELIGION.

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A CATECHISM of Christian Religion.

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THE ARGUMENT.

In the Firſt Section is handled the ſovereign Good of Man, and namely, his only Comfort in Life and in Death: As alſo, the neceſſary Means to attain that ſovereign Good: And Two Queſtions are propounded for the handling of this Preface, or Argument.

I. LORD's DAY.

Queſtion. WHAT is thy only Comfort in Life and in Death?

Anſwer. That in Soul and Body,[1] whether I live or die,[2] I am not mine own, but I belong unto my moſt faithful Lord and Saviour, Jeſus Chriſt:[3] Who by his precious Blood, moſt fully ſatisfying for all my Sins,[4] hath delivered me from the whole power of the devil,[5] and doth ſo preſerve me,[6] that without the Will of my heavenly Father, not ſo much as a Hair can fall from my Head:[7] Yea, all Things are made to ſerve for my Salvation.[8] Wherefore by his Spirit alſo, he aſſureth me of everlaſting Life,[9] and maketh me ready and prepared, that henceforth I may live to him.[10]

[1] 1 Cor. 6. 19, 20. 1 Theſſ. 5. 10.
[2] Rom. 14. 8.
[3] 1 Cor. 3. 23. Tit. 2 14.
[4] 1 Pet. 1. 18, 19. 1 John 1. 7. & 22.
[5] 1 John 3 8. Heb. 2 14, 15. John 8. 34. 35, 36.
[6] John 6. 39. and 10. 28. 2 Theſſ. 3. 3. 1 Pet. 1 5.
[7] Mat. 10. 30. Luke 21. 18.
[8] Rom. 8. 28.
[9] 2 Cor. 1. 22. and 5. 5. Eph. 1. 13, 14. Rom. 8. 16.
[10] Rom. 8. 14. 1 John 3. 3.

PALATINE CATECHISM.

Queſt. 2. How many Things are needful for thee to know, to the End thou enjoying this Comfort, mayſt live and die an happy man?

Anſ. Three Things.[1] *Firſt.* What is the Greatneſs of my Sin, and of my Misery.[2] *Secondly.* By what Means I may be delivered from all my Sin and Misery.[3] *Thirdly.* What Thankfulneſs I ow to God for that Deliverance.[4]

[1] Mat. 11. 28, 29, 30. Luke 24. 47. Rom. 8. 16. 1 Cor. 6 11. Eph. 5. 8. Tit. 3. 3, &c.

[2] Matth. 9. 12. John 9. 41. Rom. 3. 10, 11, 33. 1 John 1. 9, 10.

[3] John 17. 3. Acts 4. 12. and 10. 43.

[4] Eph. 5. 10. Pſal. 50. 14. Mat. 5. 16. Rom. 6. 11, 12, 13. 2 Tim. 2. 15. 1 Pet. 2. 9, 12.

THE I. PART.—*Of Man's Miſery.*

THE ARGUMENT.

1. *Of Man's Miſery*, that is, *of Sin, and whereby it is known.* 2. *How great our Debt is.* 3. *Of our Inability to pay it.*

II. LORD's DAY.

Queſt. 3. HOW doſt thou know thine own Misery?
Anſ. By the Law of God.[5]

[5] Rom. 3. 20.

Q. 4. What doth the Law of God require of us?

A. That doth Chriſt teach us ſummarily, Mat. 22. Thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength. This is the first and the greateſt Commandment, and the ſecond is like unto this; Thou ſhalt love thy Neighbour as thy ſelf. On theſe Two Commandments hangeth the whole Law and the Prophets.[6]

[6] Mark 12. 30, 31. Luke 10. 27. Deut. 6. 5 Lev. 19. 18.

Q. 5. Art thou able to keep all theſe Things perfectly?

A. In no ways:[7] For by Nature I am prone to the Hatred of God, and of my Neighbour.[8]

[7] Rom. 3. 10, 20, 23. 1 John 1. 8, 10.

[8] Rom. 8. 7. Eph. 2. 3, 5. Tit. 3. 3. Gen. 6. 5, and 8. 21. Jer. 17. 9. Rom. 7. 25.

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THE ARGUMENT.

Of the Creation of Man to the Image of God, and of his Fall: And in this, of original Sin, and of the Power of Free-will, or of the Understanding and the Will, in this Corruption of Nature.

III. LORD's DAY.

Q. 6. WHAT then, did God make Man so bad and so corrupt?

A. No truly: But God created him good,[1] and according to his own Image,[2] that is, endued with true Righteousness and Holiness, that he might rightly know God his Creator, and love him with all his Heart, and live in Blessedness with him for ever, and that to laud and magnify him.[3]

Q. 7. From whence then ariseth this Corruption of Man's Nature?

A. From the Fall and disobedience of our first Parents, Adam and Eve, in Paradise,[4] whence our Nature was so corrupted, that we are all conceived and born in Sin.[5]

Q. 8. But are we so corrupt, that we are not at all fit to do well, and are we prone to all Vice?

A. Yea,[6] except we be regenerated by the holy Ghost.[7]

[1] Gen. 1. 31.
[2] Gen. 1. 26. 27.
[3] 2 Cor. 3. 18. Col. 3. 10. Eph. 4. 24.
[4] Gen. 3 5. Rom. 5. 12, 17, 18, 19.
[5] Psal. 51. 5. Gen. 5. 3. Eph. 2. 3. (Wisd. 12. 10.)
[6] Gen. 6. 5. and 8. 21. Job 14. 4. and 15. 14, 16, 35. Isa. 53. 6. John 3. 3.
[7] John 3. 5. 1 Cor. 12. 3. 2 Cor. 3. 5. Eph. 4. 24.

THE ARGUMENT.

That God doth no Man wrong, altho' he require of Man in his Law, that which he is not able to perform: Nay, that he doth justly punish Sin with Punishments present and everlasting, both of Soul and Body, without any Respect of Age.

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IV. LORD's DAY.

Q. 9. DOTH not God then deal injurioufly with Man, when he requireth that of him in his Law, which he is not able to perform?

A. Not at all: For God ſo created Man, that he was able to perform it;[1] But Man, enticed by thy Devil, by his own Diſobedience deprived himſelf and all his Poſterity of thoſe Gifts of God.[2]

Q. 10. What then, will God let go the Diſobedience and Backſliding of Man without Puniſhment?

A. No furely: But he is moſt fearfully angry,[3] both with our natural Sins, and with thoſe Sins which we our ſelves do commit; and doth puniſh the ſame in his moſt juſt Judgment, both with temporal and eternal puniſhments,[4] even as himſelf pronounceth: Curſed is every one, who continueth not in all Things that are written in the Book of the Law to do them.[5]

Q. 11. What, is not God merciful alſo?

A. Yes truly: He is merciful:[6] But ſo he is juſt too.[7] Therefore his Juſtice requireth to have that puniſhed with extreme, that is, with everlaſting Puniſhment of Soul and Body, whatſoever is committed againſt the ſovereign Majeſty of God.

[1] Eph. 4. 24.

[2] Gen. 3. 13. 1 Tim. 2. 14. (Wisd 2. 23, 24.) Rom. 5. 12. Gen. 3. 7.

[3] Gen. 2. 17. Rom. 5. 12. Heb. 9. 27.

[4] Pſal. 5. 6. and 50. 21, . 2. Nah. 1. 2. Exod. 2. 5, and 34. 7. Rom. 1. 18. Eph. 5. 6.

[5] Deut. 27. 26 Gal. 3. 10.

[6] Exod. 34. 6, 7, and 20. 6.

[7] Exod. 20. 5. and 23. 7. Pſal. 5. 5, 6. Nah. 1. 2, 3.

THE II. PART.—*Of Man's Deliverance.*

THE ARGUMENT.

That Man being in the State of Perdition, muſt ſeek Redemption in the Mediator.

V. LORD's DAY.

Q. 12. SEEING then we are by the juſt Judgment of God, in Danger of temporal and ever-

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laſting Puniſhment, is there any Way or Means left, whereby we may be delivered from theſe Puniſhments, and be reconciled to God?

A. God will have his Juſtice ſatisfied:[1] Wherefore we muſt needs make Satisfaction, either by our ſelves or by ſome other.[2]

[1] Gen. 3. 17. Exod. 20. 5. and 23. 7. Ezek. 18. 4. Matth. 5. 26. Luke 16. 2. 2 Thess. 1. 6.

[2] Rom. 8. 3, 4.

Q. 13. Are we able to ſatisfy by our ſelves?

A. Not one whit: Yea, rather we do increaſe our Debt every Day.[3]

[3] Job 24. 18, 19. and 9. 2, 3. and 15. 14, 15, 16. Matth. 6. 12. and 18. 2.

Q. 14. Can any Creature in Heaven or in Earth make Satisfaction for us?

A. None at all: For *Firſt*, God will not puniſh any other Creature, for that Sin that Man hath committed:[4] *Secondly*, That which is but only a Creature, is not able to endure the Wrath of God againſt Sin, and to deliver others from it.[5]

[4] Gen. 3. 17. Ezek. 18. 4. Heb 2. 14.

[5] Psal. 130. 3. Nah 1. 6.

Q. 15. Then what Manner of Mediator and Deliverer muſt we ſeek for?

A. Such a one as is true Man, and perfectly just; and yet notwithſtanding more mighty than all Creatures, that is, who is alſo true God.[6]

[6] 1 Cor. 15. 21, 25 Heb. 7. 26. Jer. 23. 6. Isa 53. 11. and 7. 14. and 9. 6. Rom. 8. 3. Luke 11. 22.

THE ARGUMENT.

That Chriſt is that only Mediator, true Man, and perfectly juſt, and true God, ſuch a one as in the Goſpel is promiſed, and exhibited.

VI. LORD's DAY.

Q. 16. WHEREFORE muſt he needs be true Man, and perfectly juſt?

A. Becauſe the Juſtice of God requireth, that the ſame Nature of Man which ſinned, ſhould alſo pay the puniſh-

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ment of Sin :[1] But he that were a Sinner himſelf, could not pay for other men.[2]

Q. 17. Wherefore ought he alſo to be true God?

A. That by the Power of his Godhead, he might be able to ſuſtain the Burden of God's Wrath in his Fleſh,[3] and to recover and reſtore unto us, the Righteouſneſs and Life that we had loſt.[4]

Q. 18. But who is that Mediator, who is both true God;* and true† and perfectly juſt Man?‡

A. Our Lord Jeſus Chriſt,[5] who is made unto us of God, Wiſdom, Righteouſneſs, Sanctification and perfect Redemption.[6]

Q. 19. Whereby knoweſt thou that?

A. By the Goſpel, which God firſt revealed in Paradiſe,[7] and afterward, did publiſh by the Patriarchs and Prophets;[8] ſhadowed out in Sacrifices and Ceremonies of the Law:[9] And laſt of all accompliſhed by his only begotten Son.[10]

THE ARGUMENT.

That Chriſt is a Saviour only of thoſe that believe; and of true Faith, and of the Sum of thoſe things that are to be believed.

VII. LORD's DAY.

Q. 20. IS Salvation then reſtored to all Men by Chriſt that periſhed in Adam?

A. Not to all;[11] but only to thoſe who are ingrafted into him by true Faith, and do lay hold upon all his Benefits.[12]

[1] Rom. 5. 12, 15, 17, 18. Ezek. 18. 4, 20. 1 Cor. 15. 21. Heb. 2. 14, 15, 16.

[2] Psal 49. 8. Heb. 7. 26, 27. 1 Pet. 3. 18.

[3] Isai. 9. 6. and 63. 3. Acts 2. 24. 1 Pet. 3. 18. Psal. 130. 3. Deut. 4. 24. Nah. 1. 6.

[4] Isai. 53 5, 11. John 3. 16, 36. Acts 20. 28. 1 John 1. 2 and 4. 9.

*1 Jo. 5. 20. Rom. 8. 3. and 9. 5. Gal. 4. 4. Isa. 9. 6. Jer. 23. 6. Mal. 3. 1.

† Luke 1. 42 and 2. 6, 7. Rom. 1. 3. and 9. 5. Phil. 2. 7. Heb. 2. 14. 16, 17. and 4. 15.

‡ Isa. 53. 11. Jer. 23. 5. Luke 1. 35. John 3. 46. Heb. 4. 15. and 7. 26. 1 Pet. 1. 19. and 2. 22. and 3. 18.

[5] Matth. 1. 23. Luke 2. 11. 1 Tim. 2. 5. and 3. 16. Heb. 2. 9.

[6] 1 Cor 1. 30.

[7] Gen. 3. 15.

[8] Gen. 12. 3. and 22. 18. and 49. 10. Isa. 53. Chapter, and 42. 1, 2, 3, 4. and 43. 25. and 49. 5, 6, 22, 23. Jer. 23. 5, 6. and 31. 31, 32, 33, 34. and 32. 39. 40, 41. Mic. 7. 18, 19. 20. Acts 10. 43. and 3. 22, 23, 24. Rom. 1. 2. Heb. 1. 1.

[9] Heb. 10, 1, 7. Col. 2. 16, 17. John 5. 46.

[10] Rom. 10. 4. Gal. 3. 24. and 4. 4. Col. 2. 17.

[11] Matth. 7. 21. and 22. 14.

[12] Mark 16. 16. John 1. 12. and 3. 16, 18, 36. Isa. 53. 11. Psal. 2. 12. Rom. 3. 22. and 11. 20. Heb. 4. 2. and 5. 9. and 10. 35. and 11. 6.

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Q. 21. What is true Faith?

A. It is not only a Knowledge, by which I do ſtedfaſtly aſſent to all things which God hath revealed unto us in his Word;[1] but alſo an aſſured Affiance[2] kindled in my Heart by the holy Ghoſt through the Goſpel,[3] by which I reſt upon God, making ſure Account, that Forgiveneſs of Sins, everlaſting Righteouſneſs, and Life is beſtowed, not only upon others, but alſo upon me,[4] and that freely by the Mercy of God, for the Merit and Deſert of Chriſt alone.[5]

Q. 22. What are thoſe Things which a Chriſtian Man muſt of Neceſſity believe?

A. All thoſe Things that are promiſed unto us in the Goſpel;[6] the Sum whereof is briefly comprised in the Apoſtles Creed, or in the chief Heads of the Catholick and undoubted Faith of all Chriſtians.

Q. 23. What is that Creed of the Apoſtles?

A. 1. I believe in God the Father Almighty, Maker of Heaven and Earth. 2. And in Jeſus Christ his only Son our Lord: 3. Which was conceived of the Holy Ghoſt, born of the Virgin Mary. 4. Suffered under Pontius Pilate, was crucified, dead and buried, deſcended into Hell: 5. Roſe again the Third Day from the Dead. 6. And aſcended into heaven, and ſitteth on the right Hand of God the Father Almightie. 7. From thence he ſhall come to judge the Quick and the Dead. 8. I believe in the Holy Ghost. 9. I believe the Catholick Church, the Communion of Saints: 10. The Forgiveneſs of Sins: 11. The Reſurrection of the Fleſh: 12. And the Life everlaſting. Amen.

[1] James 2. 19.

[2] Rom. 4. 16, &c and 5. 1. and 10. 20, &c. Eph. 3. 12. Heb. 4. 16. and 17. 1, 7. James 1. 6.

[3] Matth. 16. 17. John 3. 5. and 6. 29. Acts 16. 14. Rom. 1. 16. and 10. 17. 1 Cor. 1. 21. 2 Cor. 4. 13. Gal. 5. 22. Eph. 2. 8. Phil. 1. 19.

[4] Heb. 2. 4. Rom. 1. 17. and 4. 24. and 5. 1 Gal. 2. 16. and 3. 11. Eph. 2. 7, 8, 9. Heb. 10. 38. Matth. 9. 2

[5] Luke 1. 77, 78. John 20. 31. Acts 10. 43. Rom. 3. 24, 25. and 5. 19. Eph. 2. 8.

[6] Mat. 28. 20. Mark 1. 15. John 20. 31.

THE ARGUMENT.

The Parts of the Creed, and of God one in Subſtance, and Three in Perſon.

VIII. LORD's DAY.

Q. 24. INTO how many Parts is this Creed divided?

A. Into Three Parts; the Firſt is of the everlaſting Father, and of our Creation: The Second is of the Son, and of our Redemption: The Third is of the Holy Ghoſt, and of our Sanctification.

Q. 25. Seeing there is but one only Subſtance of God,[1] why doſt thou name thoſe Three, The Father, the Son, and the Holy Ghoſt?

A. Becauſe God hath ſo revealed himſelf in his Word, that theſe Three diſtinct Perſons are the one true and everlaſting God.[2]

[1] Deut. 6. 4. Isa. 44. 6. and 45. 5. 1 Cor. 8 4, 6. Eph. 4. 6.

[2] Isa. 61. 1. Luke 4. 18. Gen. 1. 2, 3. Psal. 33. 6. Isa. 48. 16. Psal. 110. 1. Mat. 22. 43, 44. Mat. 3. 16, 17. and 28. 19. 1 John 5. 7. Isa. 6. 1, 3, 10. John 12. 40. Acts 28. 26. John 14. 26. and 15. 26. 2 Cor 13. 14. Gal. 4. 6. Eph. 2. 18. Tit. 3. 5, 6.

Of God the Father.

THE ARGUMENT.

Of God the Father, and of the Creation and Preſervation of our ſelves and of the whole World, that is, *of Heaven and Earth.*

IX. LORD's DAY.

Q. 26. WHAT believeſt thou when ſayſt, *I believe in God the Father Almighty, Maker of Heaven and Earth*?

A. I believe in the everlaſting Father of our Lord Jeſus Chriſt, who created of nothing the Heaven and the Earth, and all things that are therein,[3] and doth uphold and

[3] Gen. 1 and 2 Chapters. Exod. 20. 11, Job 33. 4. and 38 and 39 Chapters. Psal. 33. 6. and 104. 3, 24, 25. Isa. 45. 7. Acts 4. 24. and 14. 15.

govern the ſame by his everlaſting Counſel and Providence,[1] to be by the Means of Chriſt, my God and my Father;[2] therefore I ſo truſt in him, I ſo repoſe my ſelf upon him, that I doubt not, but he will provide all Things neceſſary, both for my Soul and for my Body.[3] And moreover alſo, that whatſoever Evil he ſendeth upon me in this miſerable Life, he will turn the ſame to my Salvation;[4] ſeeing he is both able to do it, as being God Almighty,[5] and willing to do it, as being my bountiful Father.[6]

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[1] Pſal. 104. 2, 3. and 115. 3. Matth. 10. 29. Rom. 11. 36. Eph. 1. 11. Heb. 1. 3.

[2] John 1. 12. Rom. 8. 15. Gal. 4. 5, 6, 7. Eph. 1. 5.

[3] Pſal. 55. 23. Matth. 6. 25, &c. Luke 12. 22, &c.

[4] Rom. 8. 28.

[5] Iſa. 46. 4. Rom. 8, 38, 39 and 10. 12.

[6] Matth. 6. 32, 33. and 7. 7-11.

THE ARGUMENT.

Of Providence belonging to the common Place of Creation, and of the Uſe of both.

X. LORD's DAY.

Q. 27. WHAT is the Providence of God?

A. The almighty and every where preſent Power of God,[7] whereby he doth as it were, bear up with his Hand, and govern the Heaven and Earth, with all Creatures,[8] ſo that whatſoever groweth out of the Earth, alſo Rain and Drought, Plenty and Dearth, Meat and Drink,[9] Health and Sickness,[10] Riches and Poverty;[11] finally, all Things that are, fall out not raſhly or by Chance, but by his fatherly Counſel and Will.[12]

Q. 28. What Profit have we by this knowledge of the Creation, and Providence of God?

A. Hereby we are in Adverſity made patient,[13] in Proſperity thankful,[14] for the Time to come, we have a very good Hope repoſed in God our moſt truſty Father,[15] knowing aſſuredly, that nothing can draw us from his Love,[16] ſeeing all Creatures are ſo in his Power, that with-

[7] Acts 17. 25, &c. Pſal. 94. 9, 10, 11. Iſa. 29. 15, 16. Jer. 23. 23, 24. Ezek. 8. 12.

[8] Heb. 1. 2, 3.

[9] Jer. 5. 24. Acts 14. 17.

[10] John 9. 3.

[11] Prov. 22. 2.

[12] Matth. 10. 29. Prov. 16. 33.

[13] Rom. 5. 3. Job 1. 3. Jer. 1. 21, 22. Pſal. 39. 10.

[14] Deut. 8. 10. 1 Theſſ. 6. 18.

[15] Pſal. 55. 23. Rom. 5. 4.

[16] Rom. 8. 38, 39.

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out his Pleaſure they are not able, not only not to do any Thing, but not ſo much as to ſtir.[1]

[1] Job 1. 12. and 2. 6 Prov. 21. 1. Acts 17. 25, &c.

Of God the Son.

THE ARGUMENT.

He cometh now to handle the Second Part of the Creed, of the Son of God, and of our Redemption, and firſt is declared in the Meaning of the Name Jeſus, and they are refuted, who in Word do acknowledge the Son of God to be Jeſus, that is, *a Saviour, but indeed do detract from his Merit.*

XI. LORD's DAY.

Q. 29. WHEREFORE is the Son of God called *Jeſus*, that is, a Saviour?

A. Becauſe he ſaveth and delivereth us from all our Sins,[2] neither ought Salvation to be ſought for in any other, neither can it elſewhere be found.[3]

[2] Mat. 1. 21. Heb. 7. 25.

[3] Acts 4. 12. John 15 4, 5. 1 Tim. 2. 5. Isa. 43. 11. 1 John 5 11.

Q. 30. Do they then believe in the only Saviour Jeſus, who ſeek for Happineſs from Saints, or from themſelves, or from anything elſe?

A. No: For although in Word they glory in him as a Saviour, yet indeed they deny the only Saviour Jeſus;[4] for it muſt needs be, that either Jeſus is not a perfect Saviour, or elſe whoſoever by true Faith embrace him as a Saviour, they alſo are poſſeſſed of all Things in him, which are required unto Salvation.[5]

[4] 1 Cor. 1. 13, 30, 31. Gal. 5. 4.

[5] Heb. 12. 2. Isa. 9. 6 Col. 1. 19, 20. and 2. 10. Isa. 43. 11, 25. John 1. 16. 1 John 1. 7.

PALATINE CATECHISM.

THE ARGUMENT.

Of the Name Chriſt; and of his Three Offices, and why we are called Chriſtians.

XII. LORD's DAY.

Q. 31. WHEREFORE is he called *Chriſt*, that is, Anointed?

A. Becauſe he is ordained of the Father, and anointed with the Holy Ghoſt,[1] to be the chief Prophet and Teacher,[2] to reveal unto us the ſecret Counſel and all the Will of the Father, concerning our Redemption;[3] and to be our high and only Prieſt,[4] to redeem us by the only Sacrifice of his own Body,[5] daily to make Interceſſion unto the Father for us,[6] and to be the everlaſting King to govern us by his Word, and with his Spirit to preſerve and maintain that Salvation which he hath purchaſed for us.[7]

Q. 32. Why art thou called a Chriſtian?[8]

A. Becauſe by Faith I am a Member of Jeſus Chriſt,[9] and Partaker of his Anointing,[10] ſo that I both confeſs his Name,[11] and preſent my ſelf unto him a lively Offering of Thankſgiving,[12] and in this Life with a free and good Conſcience fight against Sin and Sathan,[13] and afterward do poſſeſs with Chriſt an everlaſting Kingdom over all Creatures.[14]

THE ARGUMENT.

Why Chriſt is called the only begotten Son of God, and our Lord.

XIII. LORD's DAY.

Q. 33. FOR what cauſe is Chriſt called *the only begotten Son of God*, whereas we alſo are the Sons of God?

[1] Psa. 45. 3. Heb. 1 9. Isa. 61. 1. Acts 4. 18.
[2] Deut. 18. 15. Acts 3. 22 and 7. 37. Isa. 55. 4.
[3] John 1. 18. and 15. 15.
[4] Psal. 110. 4. Heb. 7. 21.
[5] Heb. 9. 12, 14, 28. and 10. 12, 14.
[6] Rom. 8. 34. and 5. 9. 10. Heb. 9. 24. 1 John 2. 1.
[7] Psal. 2. 6. Zech. 9. 9. Matth. 21 5. Luke 1 33. Matth. 28. 18. John 10. 28. Rev. 19. 11-16.
[8] Acts 11. 26.
[9] 1 Cor. 6. 15.
[10] 1 John 2. 27. Isa. 59. 21. Joel 2. 28. Acts 2. 17.
[11] Mat. 10. 32. Rom. 10. 10.
[12] Rom. 12. 1. 1 Pet 2. 5. 9 Rev. 1. 6. and 5. 8, 10.
[13] 1 Pet. 2. 11. Rom. 6. 12, 13. Gal. 6. 16, 17. Eph. 6. 11. 1 Tim. 1. 18, 19.
[14] Mat 25. 34. 2 Tim. 2. 12.

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[1] John 1. 14. and 3. 16. Rom. 8. 32. Heb. 1. 2. 1 John 4. 9.

[2] Rom. 8. 16. John 1. 12. Gal. 4. 6. Eph. 1. 5, 6.

[3] 1 Pet. 1. 18, 19. and 2. 9. 1 Cor. 6. 20. and 7. 23. Eph. 1. 7. 1 Tim. 2. 6. John 20. 28.

[4] John 1. 1 and 17. 5. Rom. 1. 4. Col 1. 15–19. 1 John 5. 20. Psal 2. 7. Matth. 3. 17. and 16. 16

[5] Rom. 9. 5.

[6] Matth. 1 20. Luke 1. 35.

[7] John 1. 14. Luke 1. 31. 42, 43. Gal. 4. 4. Isa. 7. 14. and 9. 6

[8] 2 Sam. 7. 12. Psal. 132. 11. Luke 1. 32. Acts 2. 30. Rom. 1. 3.

[9] Phil. 2. 7. Heb. 2. 14, 17.

[10] Heb. 4. 15. and 7. 26.

[11] Heb. 2. 16, 17. and 7. 26, 27. 1 Pet. 1. 18, 19.

[12] Psal. 32. 1. Isa. 53. 5, 11. Rom. 8. 3, 4. Gal. 4. 4, 5. 1 Cor. 1. 30, 31. 1 Pet. 3. 18.

A. Becauſe Chriſt alone is the coeternal, and natural Son of his eternal Father;[2] but we for his ſake by Grace, are made the Sons of the Father by Adoption.[2]

Q. 34. Wherefore doſt thou call him *our Lord?*

A. Becauſe he having redeemed our Body and Soul from Sin, not with Gold nor with Silver, but with his own precious Blood, and having delivered us from all the Power of the Devil, doth challenge us properly to belong to himſelf.[3]

THE ARGUMENT.

The Incarnation of the Son of God, that is, *the Conception of Chriſt by the Holy Ghoſt, his birth of the Virgin Mary, where of the perſonal Union of both Natures, and of the Fruit of both.*

XIV. LORD's DAY.

Q. 35. WHAT doſt thou believe when thou ſayſt *He was conceived by the Holy Ghoſt, born of the Virgin* Mary?

A. That the very Son of God, who is,[4] and abideth true and everlaſting God,[5] did, through the working of the Holy Ghoſt,[6] take the very true Nature of Man, of the Fleſh and Blood of the Virgin Mary,[7] ſo that he is alſo of the true Seed of David,[8] like unto his Brethren in all Things,[9] Sin excepted.[10]

Q. 36. What Fruit reapeſt thou by the holy Conception and Birth of Chriſt?

A. That he is our Mediator,[11] and by his Innocency and perfect Holineſs, doth cover my Sins wherein I am conceived, and keepeth them from coming in the Sight of God.[12]

THE ARGUMENT.

Hitherto of the Perſon; now of the Office of Chriſt, as touching our Redemption, the Parts whereof are Two, his Humiliation and his Glorification: To his Humiliation belong his Suffering, and under whom he ſuffered, and his Puniſhment, that is, *the Kind of his Death.*

XV. LORD's DAY.

Q. 37. WHAT believeſt thou when thou ſayſt, *He ſuffered?*

A. That in the whole Time of his Life, which he continued here upon Earth, but eſpecially in the End thereof, he ſuſtained both in Body and Soul, the Wrath of God againſt the Sin of all Mankind,[1] that by his Suffering, as by the only Sacrifice of Reconciliation,[2] he might both deliver our Souls from everlaſting Condemnation,[3] and might alſo purchaſe for us the favour of God, Righteouſneſs, and everlaſting Life.[4]

Q. 38. What reaſon was there, why he ſuffered under Judge *Pilate?*

A. That he an Innocent, being condemned before a civil Judge,[5] might ſet us free from the ſevere Judgment of God, which was to fall upon us.[6]

Q. 39. Is it any more that he was faſtned to the Croſs, than if he had been put to any other Kind of Death?

A. Yea truly, it is more, for by this I am ſure that he hath taken upon him the Curſe, which did hang over me; for the Death of the Croſs was curſed by God.[7]

[1] Isa. 53. 4, 5, 12. 1 Tim. 2. 6. 1 Pet. 2. 24. and 3. 18.

[2] Isa. 53. 10. Rom. 3. 25. 1 Cor. 5. 7. Eph. 5. 2. Heb 9. 28. and 10. 14. 1 John 2. 2. and 4. 10.

[3] Gal. 3. 13. Col. 1. 13. Heb 9. 12. 1 Pet. 1. 18, 19. 14.

[4] 2 Cor. 5 21. John 3. 16, 36. and 6. 51. Heb. 9. 15. and 10. 19.

[5] John 18. 38. and 19. 4. Matth. 27. 24. Luke 23. 14, 15. Isa. 53. 4. 5.

[6] 2 Cor. 5. 21. Gal. 3. 10.

[7] Gal. 3. 13. Deut. 21. 23.

PALATINE CATECHISM.

THE ARGUMENT.

That Chriſt died and was buried, and why, and what Fruit there is of it, where of the Death of the Faithful, and afterward the Meaning of the Words, He deſcended, *&c.*

XVI. LORD's DAY.

Q. 40. WHY was it neceſſary that Chriſt ſhould humble himſelf even to the *Death?*

A. Becauſe the Juſtice and truth of God,[1] could by no other Means be ſatisfied for our Sins, than by the Death of the Son of God.[2]

Q. 41. Wherefore was he alſo *buried?*

A. That he might thereby make it known, that he was truly dead.[3]

Q. 42. But ſeeing Chriſt died for us, why muſt we alſo die?

A. Our Death is not a Satisfaction for our Sins,[4] but an utter deſtroying of Sin, and a Paſſage into everlaſting Life.[5]

Q. 43. What Profit receive we further by the Sacrifice and Death of Chriſt?

A. That by the Power of his Death, our old Man is crucified together with him, and is alſo dead and buried,[6] that the evil Concupiſcences and Deſires of the Fleſh, may not hereafter reign in us,[7] but that we may offer our ſelves unto him a Sacrifice of Thankſgiving.[8]

Q. 44. Why is this added, *He deſcended into hell?*

A. That in my greateſt Sorrows and moſt grievous Temptations, I may uphold my ſelf with this Comfort, that my Lord Jeſus Chriſt, by the unſpeakable Anguiſh, Torments and Terrors of his Soul, whereinto he was plunged, both before, and eſpecially as he was hanging upon the

[1] Gen. 2. 17.

[2] Rom 8. 3, 4. Phil. 2. 8. Heb. 2. 14, 15. and 9. 14.

[3] Matth. 27. 50, 60. Luke 23. 52, 53. John 19. 38, &c. Acts 13. 29.

[4] Pſal. 49. 8. Mark 8. 37.

[5] John 5. 24. Rom. 7. 24. Phil. 1. 32.

[6] Rom 6. 6.

[7] Rom. 6. 12.

[8] Rom. 12. 1.

Croſs, hath delivered me from the Anguiſh and Torments of Hell.[1]

PALATINE CATECHISM.

[1] Pſal. 18. 5, 6. and 116. 3. Iſa. 53. 5, 10. Matth. 26. 38. and 27. 6. Heb. 5 7.

THE ARGUMENT.

Chriſt's riſing again, and the Fruit thereof. 2. *His aſcending into Heaven, and how far he is preſent at this Day in his Church; alſo of the inſeparable Conjunction of the Two Natures in Chriſt: Laſt of all, of the fruit of Chriſt's Aſcenſion.*

XVII. LORD's DAY.

Q. 45. WHAT doth Chriſt's *riſing again* profit us?

A. Firſt, by his riſing again, he hath overcome Death, that he might make us Partakers of that Righteouſneſs which he purchaſed for us by his Death.[2] *Secondly.* We alſo now by the Power thereof, are raiſed up unto a new Life.[3] Laſt of all, the riſing again of Chriſt our Head, is a Pledge unto us of our glorious Reſurrection.[4]

[2] Rom. 4. 25 1 Cor. 15. 17. 1 Pet. 1. 3, 4, 5, 21.
[3] Rom. 6. 4. Eph. 2. 5. Col. 3. 1, 2.
[4] 1 Cor. 15. 20, 21. Rom. 8. 11.

Q. 46. How doſt thou underſtand that, *He aſcended into heaven?*

A. That in the Sight of his Diſciples, Chriſt was taken up from Earth to Heaven,[5] and is yet there for us,[6] and ſhall be till he come again to judge the Quick and the Dead.[7]

[5] Mark 16. 19. Luke 24. 51. Acts 1. 9.
[6] Heb. 4. 14. and 7. 25. and 9. 24. Rom. 8. 34. Col. 3. 1.
[7] Mat. 24. 30. Acts 1. 11.

Q. 47. What then, is not Chriſt with us as he promiſed, unto the End of the World?[8]

[8] Mat. 28. 20.

A. Chriſt is true God and true Man, therefore according to his Manhood, he is not now upon Earth,[9] but according to his Godhead, his Majeſty, his Grace, and his Spirit, he is at no Time from us.[10]

[9] Mat. 26. 11. John 16. 28. and 17. 11. Acts 3. 21.
[10] John 14. 17, 18. and 16. 13. Matth. 28. 20. (Aug. Tract. 50 in John).

Q. 48. And are not the Two Natures in Chriſt, by this Means pulled aſunder, if the Manhood be not whereſoever the Godhead is?

PALATINE CATECHISM.

A. Not a whit, for ſeeing the Godhead cannot be contained in any Compaſs, and is preſent in all Places,[1] it followeth neceſſarily, that it is without the Nature of Man which it hath taken; and yet nevertheleſs, is in it alſo, and remaineth perſonally united unto it.[2]

Q. 49. What Fruit doth Chriſt's *aſcending into heaven* bring us?

A. Firſt. That he maketh Interceſſion in Heaven unto his Father for us.[3] *Secondly.* That we have our Fleſh in Heaven, that by this, as by a certain Pledge we may be aſſured, that he who is our Head, will lift up unto him, us that are his Members.[4] *Thirdly.* That he ſendeth unto us his Spirit, as a Pledge between us,[5] by the powerful working whereof, we ſeek not Things on Earth, but things that are above, where he ſitteth at the right Hand of God.[6]

THE ARGUMENT.

The Sitting at the right Hand, and the Fruit thereof, which is the Third Degree of Chriſt's Exaltation.

XVIII. LORD's DAY.

Q. 50. WHY is it added, *He ſitteth at the right Hand of God?*

A. Becauſe Chriſt did therefore aſcend into Heaven, that he might thereby declare himſelf the Head of his Church,[7] by which the Father governeth all Things.[8]

Q. 51. What doth this Glory of Chriſt our Head avail us?

A. Firſt. That by the Holy Ghoſt he poureth upon us his Members heavenly Gifts;[9] and then, that by his Power, he doth protect and defend us againſt all Enemies.[10]

[1] Jer. 23. 24. Acts 7. 49. and 17. 27, 28.

[2] Col. 2. 9. John 3. 13. and 11. 15. Mat. 28. 6.

[3] 1 John 2. 1. Rom. 8. 34.

[4] John 14. 2. and 17. 24. and 20. 17. Eph. 2. 6.

[5] John 14. 16. and 16. 7. Acts 2. 33. 2 Cor. 1. 22. and 5. 5.

[6] Col. 3. 1. Phil. 3. 20.

[7] Eph. 1. 20, 21, 22, 23. and 5. 23. Col. 1. 18.

[8] Mat. 28. 18. John 5. 22.

[9] Acts 2. 33. Eph. 4. 10.

[10] Pſal. 2. 9. and 110. 1, 2. John 10. 28. Eph. 4. 8.

PALATINE CATECHISM.

THE ARGUMENT.

Chriſt's coming again to Judgment. 2. The Fruit or Comfort thereof.

XIX. LORD's DAY.

Q. 52. WHAT Comfort doth *Chriſt s coming again to judge the Quick and the Dead* bring to thee?

A. That in all Miſeries and Perſecutions, I lift up my Head, and wait for him, who did before ſtand in my ſtead before God's Judgment-ſeat, and did take away all Curſe from me, to come from Heaven as a Judge,[1] to throw all his and mine Enemies into everlaſting Pains,[2] and to receive me with all the Elect unto himſelf, into heavenly Joys and everlaſting Glory.[3]

[1] Luke 21. 28. Phil. 3. 20. Rom. 8. 23. Tit 2. 13. 1 Theſs. 4. 16.
[2] Matth. 25. 4. 2 Theſs. 1. 6, 7.
[3] Mat. 25. 34.

Of God the Holy Ghoſt.

THE ARGUMENT.

Of the Holy Ghoſt, true and everlaſting God, with the Father and the Son, and of his Office or working, and Effects in us.

XX. LORD's DAY.

Q. 53. WHAT believeſt thou of the *Holy Ghoſt?*

A. Firſt. That he is true God, and co-eternal with the everlaſting Father and the Son.[4] Then, that he is alſo given to me,[5] that through Faith he may make me Partaker of Chriſt and all his Benefits,[6] may comfort me,[7] and abide with me for ever.[8]

[4] 1 John 5. 7. Gen. 1. 2. Iſa. 48. 16 Mat. 28. 19. 1 Cor. 3. 16. and 6. 19. Acts 5. 3, 4.
[5] Gal. 4. 6. 2Cor. 1. 22. Eph. 1. 13.
[6] Gal. 3. 14. 1 Pet. 1. 2. 1 Cor. 6. 17.
[7] John 15. 26. Acts 9. 31.
[8] John 14. 16. 1 Pet. 4. 14.

PALATINE CATECHISM.

Of the Church.

THE ARGUMENT.

Of the Catholick Church, and the Notes thereof, of the Communion of Saints, and the Forgiveneſs of Sins.

XXI. LORD's DAY.

Q. 54. WHAT believeſt thou of *the Catholick Church of Chriſt?*

A. I believe that the Son of God, doth by his holy Spirit and by the Word,[1] gather unto himſelf out of all Mankind,[2] from the Beginning of the World unto the End,[3] a Congregation choſen to everlaſting Life,[4] agreeing in true Faith,[5] and doth maintain and preſerve the ſame;[6] and that I am a lively Member of that Congregation,[7] and ſhall ſo for ever abide.[8]

Q. 55. What meaneth *The Communion of Saints?*

A. Firſt. That all, and every one of the Believers have Fellowſhip with Chriſt and all his Benefits, as being Members of him.[9] *Secondly.* That every one who hath received Gifts, ought to imploy them readily and cheerfully for the common Profit and Salvation of all.[10]

Q. 56. What believeſt thou concerning the *Forgiveneſs of Sins?*

A. I believe, that God for the Satisfaction of Chriſt,[11] hath quite put out of his Remembrance all my Sins,[12] and even that Corruption alſo, wherewith I muſt ſtrive all my Life long,[13] and doth freely give unto me the Righteouſneſs of Chriſt, ſo that I ſhall never come into Judgment.[14]

1 Eph. 5. 26. and 4. 11. 12, 13. John 10. 11. Acts 20. 28. Isa. 59. 21. Rom. 1. 16. and 10. 14, 15, 16, 17.

2 Gen. 26. 4. Rev. 5. 9.

3 Ps. 71 17, 18. Isa. 59. 21. 1 Cor. 11. 26.

4 Rom. 8. 29. Eph. 1. 10, 11, 12, 13.

5 Acts 2. 42. Eph. 4. 3, 4, 5.

6 Psal. 129. 1–5. Matth. 16. 18. John 10. 27, 28, 29.

7 Rom. 8. 16. 2 Cor. 13. 5. 1 John 3. 14, 19, 20, 21.

8 Psal. 23. 6. John 10. 28. 1 Cor. 1. 8, 9. 1 Pet. 1. 5. 1 John 2. 9.

9 Rom. 8. 32. 1 Cor. 6. 17. and 12. 13, 20. 1 John 1. 3.

10 1 Cor. 12. 21. and 14. 5. Phil. 2. 4, 5, 6.

11 2 Cor. 5. 19, 21. 1 John 1. 7. and 2. 2.

12 Psal. 103. 3, 10, 12. Jer. 31. 34. Mic. 7. 19.

13 Rom. 7. 23, 24, 25. and 8. 1, 2, 3.

14 John 3. 18. and 5. 24.

PALATINE CATECHISM.

Of the Reſurrection of the Fleſh, and of everlaſting Life.

THE ARGUMENT.

Of the Reſurrection of the Fleſh, and of Life everlaſting, and of the Fruit of them both.

XXII. LORD's DAY.

Q. 57. WHAT Comfort doth the *Reſurrection of the Fleſh* miniſter unto thee?

A. Not only that my Soul ſhall ſtraightway after it is departed out of the Body, be taken up unto Chriſt the Head thereof,[1] but that this Fleſh of mine alſo, being raiſed up by the Power of Chriſt, ſhall be united again to my Soul, and ſhall be made conformable unto the glorious Body of Chriſt.[2]

[1] Luke 16. 22. and 23. 43. Phil. 1. 21, 23.

[2] Job 19. 25, 26, 27. 1 Cor. 15. 51–54. Phil. 3. 21. 1 John 3. 2.

Q. 58. What Comfort receiveſt thou by the Article of *everlaſting Life*?

A. That becauſe in this preſent Life, I feel the Beginnings of everlaſting Joy in my Heart,[3] I ſhall after this Life enjoy full and perfect Bleſſedneſs wherein I ſhall praiſe God for ever;[4] which Bleſſedneſs neither Eye hath ſeen, nor Ear hath heard, nor any Man can conceive.[5]

[3] Rom. 8. 23. 2 Cor. 5. 2, 3. 1 John 3. 2.

[4] John 17. 3. Rev. 5. 9. 10.

[5] 1 Cor. 2. 5.

Of the Righteouſneſs of Faith.

THE ARGUMENT.

A Repetition of the Fruit of all the Articles of our Belief, where, both of Juſtification by Faith, and of the Word (Faith *only*).

XXIII. LORD's DAY.

Q. 59. NOW, when thou believeſt all theſe Things, what Profit cometh to thee thereby?

PALATINE CATECHISM.

A. That in Chriſt I am righteous before God, and Heir of Life everlaſting.[1]

Q. 60. How art thou righteous before God?

A. By Faith alone in Jeſus Chriſt,[2] ſo that although mine own Conſcience do accuſe me, that I have grievouſly offended againſt the Commandments of God, and have not kept any one of them;[3] moreover alſo, that I am prone to all evil,[4] yet notwithſtanding, (ſo that I do embrace theſe benefits, with true Affiance of Mind[5]) without any Merit of mine own, of the mere Mercy of God,[6] the perfect Satisfaction, Righteouſneſs, and Holineſs of Chriſt, is imputed and given unto me,[7] as if I had neither committed any Sin, neither were there any Blot or Corruption cleaving unto me; yea, as if I had myſelf perfectly performed that obedience, which Chriſt hath performed for me?[8]

Q. 61. Why doſt thou ſay, that thou art righteous by Faith alone?

A. Not becauſe, by the Worthineſs of my Faith I pleaſe God, but becauſe the Satisfaction, Righteouſneſs, and Holineſs of Chriſt alone is my Righteouſneſs in the Sight of God,[9] and I can lay hold upon, and apply the ſame unto my ſelf, by no other Means but by Faith.[10]

[1] Hab. 2. 4. Rom. 1. 17. John 3. 36.
[2] Rom 3. 21, 22, 24, 25, 28. and 5. 1. Gal. 2. 16. Eph. 2. 8, 9. Phil. 3. 9.
[3] Rom. 3. 9, 10, 11, 12, 23.
[4] Rom. 7. 23.
[5] Rom. 1. 17. and 3. 22. Mark 16. 16. John 3. 18, 36.
[6] Deut. 9. 6. Rom. 3 24. Tit. 3. 5. Eph. 2. 8, 9.
[7] Rom. 4. 5, 6. and 5 19. John 17. 19. 1 John 2. 2. 2 Cor. 5. 19. Heb. 10. 10, 14.
[8] Rom. 8. 4. 2 Cor. 5. 21.
[9] 1 Cor. 1. 30. and 2. 2.
[10] Rom. 1. 17. Heb. 11 6. 1 John 5. 10.

THE ARGUMENT.

That Works are not Righteouſneſs, or any Part of Righteouſneſs in the Sight of God, and therefore that the Righteouſneſs of Works is gathered amiſs from the Reward, and yet, that Men are not by this Doctrine made careleſs and profane.

XXIV. LORD's DAY.

Q. 62. WHY cannot our good Works be Righteouſneſs, or any Part of Righteouſneſs in the Sight of God?

PALATINE CATECHISM.

A. Becauſe that Righteouſneſs, which is able to abide the Judgment of God, muſt be moſt perfect, and in all Points agreeing with the Law of God;[1] but our beſt Works that we do in this Life, are imperfect, and even defiled with Sins.[2]

[1] Lev. 18. 5. Luke 10. 28. Deut. 27. 26. Gal. 3. 10.

[2] Isa. 64. 6.

Q. 63. How ſayſt thou that our good Works deſerve nothing, whereas God promiſeth that he will give us a Reward for them, both in this Life, and in the Life to come?

A. That Reward is given, not of Deſert, but of Grace.[3]

[3] Luke 17. 10.

Q. 64. Doth not this Doctrine make Men ſecure and profane?

A. No; for it cannot be, but they who are ingraffed into Chriſt by Faith, ſhould bring forth Fruits of Thankfulneſs.[4]

[4] Mat. 7. 18. John 15 5. Rom. 8. 14.

Of the Sacraments.

THE ARGUMENT.

By whom and by what means Faith is begotten and confirmed in us; of the Sacraments in general, what they are, and of the Uſe or End of the Word and Sacraments, and of the Number of the Sacraments of the New Teſtament.

XXV. LORD's DAY.

Q. 65. SEEING then, Faith alone maketh us Partakers of Chriſt, and all his Benefits, from whence proceedeth this Faith?

A. From the Holy Ghoſt, who by the preaching of the Goſpel, doth kindle the ſame in our Hearts,[5] and doth confirm it by the Uſe of the Sacraments.[6]

[5] John 3. 5. and 6. 29. Eph. 2. 8. and 6. 17. Phil. 1. 29.

[6] Mat. 28. 19, 20. 1 Pet. 1. 22, 23.

PALATINE CATECHISM.

Q. 66. What are Sacraments?

A. They are Holy and viſible Signs and Seals ordained of God, to that End that he might thereby the more fully declare, and ſeal unto us the Promiſe of the Goſpel, *to wit*, that he doth freely give Forgiveneſs of Sins, and Life everlaſting, not only to all in general, but even to every one that believeth, and that for the only Sacrifice of Chriſt offered upon the Croſs.[1]

[1] Gen. 17. 11. Deut. 30. 6. Rom. 4. 11. Ezek. 20. 12. Mark 16. 16. Luke 22. 20.

Q. 67. What then, do both theſe, as well the Word as the Sacraments, tend to that End, to lead our Faith unto the Sacrifice of Chriſt offered upon the Croſs, as to the only Foundation of our Salvation?

A. Yea truly, for the Holy Ghoſt teacheth by the Goſpel, and confirmeth by the Sacraments, that all our Salvation ſtandeth in the only Sacrifice of Chriſt, offered for us upon the Croſs.[2]

[2] Rom. 6. 3. 1 Cor. 11. 26. Gal. 3. 26, 27.

Q. 68. How many Sacraments hath Chriſt ordained in the new Covenant?

A. Two; Baptiſm,[3] and the holy Supper.[4]

[3] Mat. 28. 19. Mark 16. 15, 16.

[4] Mat. 26. 26, &c. Mark 14. 22, &c. Luke 22. 19, &c. 1 Cor. 11. 23, &c.

Of Baptiſm.

THE ARGUMENT.

The Application of the former Doctrine of Sacraments unto Baptiſm. 2. *Of ſpiritual Baptiſm.* 3. *And of the Confirmation thereof.*

XXVI. LORD'S DAY.

Q. 69. HOW art thou put in Mind and confirmed in Baptiſm, that thou art Partaker of that only Sacrifice of Chriſt?

A. Becauſe Chriſt hath commanded the outward Waſhing with Water,[5] adding this Promiſe, that I ſhall no leſs

[5] Mat. 28. 19.

aſſuredly be waſhed by his Blood, and by his Spirit, from the Spots of my Soul, *that is*, from all my Sins,[1] than I am outwardly waſhed with Water, wherewith the Spots of my Body uſe to be waſhed away.[2]

Q. 70. What is it to be waſhed by the Blood and Spirit of Chriſt?

A. It is to receive at the Hands of God, Forgiveneſs of Sins, freely for the Blood of Chriſt, which he hath ſhed for us in his Sacrifice upon the Croſs;[3] and next, to be renewed alſo by the Spirit of Chriſt, and being ſanctified by him, to become a Member of Chriſt, to the end we may more and more die unto Sin, and live holily, and without Blame.[4]

Q. 71. Where doth Chriſt promiſe that he will as certainly waſh us with his Blood and with his Spirit, as we are waſhed with the Water of Baptiſm?

A. In the Inſtitution of Baptiſm, the Words whereof are theſe, Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt;[5] he that believeth and is baptized ſhall be ſaved; he that believeth not, ſhall be condemned:[6] This Promiſe is repeated when the Scripture calleth Baptiſm the Waſhing of the new Birth,[7] and the Waſhing away of Sins.[8]

PALATINE CATECHISM.

[1] Mat. 3. 11. and 28. 19. Mark 16. 16. Acts 2. 38. John 1. 33. Rom. 6. 3, 4.
[2] 1 Pet. 3. 21. Mark 1. 4. Luke 3. 3.
[3] Heb. 12 24. 1 Pet. 1. 2. Rev. 1. 5. and 7. 14. Zech. 13. 1. Ezek. 36 25, 26, 27.
[4] John 1. 33. and 3. 5. Rom. 6. 4. 1 Cor. 6. 11. and 12 13. Col. 2. 11, 12.
[5] Mat. 28. 19.
[6] Mark 16. 16.
[7] Tit. 3. 5.
[8] Acts 22. 16.

THE ARGUMENT.

That Baptiſm is not the very Waſhing away of Sins, and yet, that the Holy Ghoſt doth not without Cauſe ſo ſpeak, and of the Baptiſm of Children.

XXVII. LORD's DAY.

Q. 72. IS then Baptiſm the very waſhing away of Sins?

PALATINE CATECHISM.

[1] Mat. 3. 11. 1 Cor. 6. 11. Eph. 5. 26. 1 John 1. 7. 1 Pet. 3. 21.

[2] Rev. 1. 5. and 7. 14. 1 Cor. 6. 11.

[3] Mark 15. 16. Gal. 3. 37.

[4] Gen. 17. 7.

[5] Mat. 19. 14. Luke 1. 14, 15. Pſal. 25 9, 10. Iſa. 44. 3, 4. Acts 2. 39.

[6] Acts 10. 47.

[7] Gen. 17. 14.

[8] Col. 2. 11, 12, 13.

A. It is not, for only the Blood of Chriſt, and the Holy Ghoſt doth cleanſe us from all Sin.[1]

Q. 73. Why then doth the Holy Ghoſt call Baptiſm the Waſhing of Regeneration, and the Waſhing away of Sins?

A. God doth not without great Cauſe ſo ſpeak, *to wit*, not only to teach us, that as the Spots of the Body are cleanſed with Water, ſo our Sins are purged by the Blood and Spirit of Chriſt,[2] but much more, that by this heavenly Token and Pledge, he may aſſure us, that we are as truly waſhed inwardly from our Sins, as we are waſhed with outward and viſible Water.[3]

Q. 74. Ought Infants alſo to be baptized?

A. Yea truly; for ſeeing they belong to the Covenant and Church of God, as well as thoſe that be at Years of Diſcretion:[4] and ſeeing unto them is promiſed by the Blood of Chriſt, Forgiveneſs of Sins, and the Holy Ghoſt the Worker of Faith, no leſs than to the other;[5] they ought alſo by Baptiſm to be ingraffed into the Church of God, and to be diſcerned from the Children of Infidels,[6] as they were in the Old Teſtament by Circumciſion,[7] in place whereof, was ordained Baptiſm in the New Teſtament.[8]

Of the Supper of the Lord.

THE ARGUMENT.

The Application of the former Doctrine of Sacraments to the Supper of the Lord. 2. *A Deſcription of the ſpiritual Supper.* 3. *The Confirmation thereof.*

XXVIII. LORD's DAY.

Q. 75. HOW art thou put in mind, and aſſured in the Supper of the Lord, that thou art

PALATINE CATECHISM.

Partaker of that holy Sacrifice of Chriſt, offered upon the Croſs, and of all his Benefits?

A. Becauſe Chriſt hath commanded me, and all the Faithful, to eat of this Bread being broken, and to drink of this Cup, being divided among us, in Remembrance of him, and hath alſo added this Promiſe;[1] *Firſt.* That his Body was no leſs aſſuredly offered, and broken for me upon the Croſs, and his Blood ſhed for me, than with mine Eyes I ſee, that the Bread of the Lord is broken unto me, and the Cup reached unto me. *Secondly.* That my Soul is no leſs aſſuredly fed unto everlaſting Life by him, with his Body that was crucified, and his Blood that was ſhed for us, than I do with my bodily Mouth receive Bread and Wine, the Tokens of the Body and Blood of the Lord, being delivered unto me by the Hand of the Miniſter.

[1] Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luke 22. 19, 20. 1 Cor. 10. 16, 17. and 11. 23–29. and 12. 13.

Q. 76. What is it to eat the Body of Chriſt crucified, and to drink his Blood that was ſhed?

A. It is not only with certain Affiance of Mind to lay hold of the whole Paſſion and Death of Chriſt, and thereby to obtain Forgiveneſs of Sins, and Life everlaſting;[2] but alſo by the Spirit of Chriſt, which dwelleth at one Time both in Chriſt and us, in ſuch Sort more and more to be united unto his holy Body,[3] that although he be in Heaven,[4] and we upon Earth, yet notwithſtanding we are Fleſh of his Fleſh, and Bone of his Bone;[5] and as all the Members of the Body are quickned and governed by one Soul, ſo are we all by one and the ſame Spirit.[6]

[2] John 6. 35, 40, 47, 48, 50, 51, 53, 54, 58.

[3] John 6. 55, 56, 57.

[4] Acts 3. 21. 1 Cor. 11. 26. Col. 3. 1.

[5] Eph. 5. 30. 1 Cor. 6. 15.

[6] John 6. 57. and 15. 1–6. Eph. 3. 16. and 4. 15, 16. 1 John 3. 24. and 4. 13.

Q. 77. Where hath Chriſt promiſed, that he will as certainly give unto the Believers his Body and his Blood in this Manner to be eaten and drunk, as they do eat this Bread being broken, and drink this Cup?

A. In the Inſtitution of the Supper, the Words whereof are theſe,[7] Our Lord Jeſus Chriſt, the ſame Night that he was betrayed, took Bread, and when he had given thanks,

[7] 1 Cor. 11. 23, 24, 25, 26. Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luke 22. 19, 20.

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he break it, and ſaid, Take, eat, this is my Body which is broken for you, this do ye in Remembrance of me. Likewiſe after Supper, he took the Cup, ſaying, This Cup is the new Teſtament in my Blood,[1] this do, as oft as ye drink it in Remembrance of me;[2] for as often as ye eat this Bread, and drink this Cup, ye ſhew the Lord's Death till he come. This Promiſe is repeated by Paul, when he ſaith,[3] The Cup of Thankſgiving, wherewith we give Thanks, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Lord's Body? Becauſe we being many are one Bread, and one Body, for we are all Partakers of one Bread.

[1] Exod. 24. 8. Heb. 9. 20.
[2] Exod. 13. 8, 9.
[3] 1 Cor. 10. 16. 17.

THE ARGUMENT.

Tranſubſtantiation of Bread and Wine in the Uſe of the Supper diſproved, and the true Expoſition and Meaning of theſe Words, Bread is the Body of Chriſt.

XXIX. LORD's DAY.

Q. 78. WHAT then, are Bread and Wine made the very Body and Blood of Chriſt?

A. No truly;[4] but as the Water of Baptiſm is not turned into the Blood of Chriſt, neither is the very Waſhing away of Sins, but only a Token and Pledge of those Things which are ſealed unto us in Baptiſm:[5] No more is the Bread of the Lord's Supper the very Body of Chriſt,[6] although, after the Nature of Sacraments, and the Manner of Speech which the Holy Ghoſt uſeth in ſpeaking of theſe Things,[7] the Bread is called the Body of Chriſt.

[4] Mat 26. 29. Mark 14. 25.
[5] Eph. 5. 26.
[6] 1 Cor. 10 16. and 11. 26.
[7] Gen. 17. 10, 11. Exod. 12. 11, 13. and 13. 9. 1 Cor. 10. 4. Tit. 3. 5. 1 Pet. 3. 21.

Q. 79. Why then doth Chriſt call the Bread his Body,

and the Cup his Blood, or the new Teſtament in his Blood; and Paul calleth the Bread and Wine, the Communion of the Body and Blood of Chriſt?

A. Chriſt not without great Cauſe ſo ſpeaketh, *to wit*, not only to teach us, that as Bread and Wine ſuſtaineth the Life of the Body; ſo alſo his Body crucified, and his Blood ſhed, is indeed the Meat and Drink of our Soul, whereby it may be nouriſhed to Life everlaſting:[1] But much more by this viſible Sign and Pledge to aſſure us, that we are no leſs truly made Partakers of his Body and Blood, by the working of the Holy Ghoſt, than we do with the Mouth of the Body receive theſe holy Signs, in Remembrance of him.[2] *Secondly*. That his Paſſion and Obedience is as certainly ours, as if we our ſelves had paid the Puniſhment of our Sins, and made Satisfaction unto God.[3]

[1] John 6. 55.

[2] 1 Cor. 10. 16.

[3] Heb. 7. 27.

The Argument.

An Oppoſition of the Maſs, and the Supper of the Lord; and who ought and may come unto the Supper, and whom Chriſt would have to be kept from the Supper.

XXX. LORD's DAY.

Q. 80. WHAT Difference is there between the Supper of the Lord and the Popiſh Maſs?

A. The Supper of the Lord doth witneſs unto us, that we have perfect Forgiveneſs of all our Sins, for that only Sacrifice of Chriſt, which himſelf once offered upon the Croſs;[4] and then, that we are by the Holy Ghoſt ingraffed into Chriſt,[5] who now, according to his Humanity, is only in Heaven at the right Hand of his Father,[6] and will there be worſhipped of us.[7]

[4] Heb. 10. 10, 12, 14. and 7. 27. and 9. 12, 25, 26, 28. John 19. 30. Mat. 26. 28. Luke 22. 19.

[5] 1 Cor. 6. 17. and 10. 16, 17. and 12. 13.

[6] Col. 3. 1. Heb 1. 3. and 8. 1.

[7] Mat. 6. 20, 21. Luke 24. 52 John 4. 21. and 20. 17. Acts 7. 55. Phil. 3. 20. Col 3. 1 1 Theſs. 1. 9, 10.

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But in the Maſs it is denied, that the Quick and Dead have Forgiveneſs of Sins, for the only Suffering of Chriſt, unleſs Chriſt be ſtill every Day offered for them by the Prieſts; and then it is taught, that Chriſt is bodily under the Appearance of Bread and Wine, and therefore ought to be worſhipped in them;[1] and ſo the very Foundation of the very Maſs is nothing elſe, but a denying of that only Sacrifice and Suffering of Jeſus Chriſt, and a moſt curſed Idolatry.

[1] Canon missæ & de Consecr. distinct. Concil. Trid Sess. 13. 5. and 8. Can. 6.

Q. 81. Who ought to come to the Supper of the Lord?

A. Only they who are truly ſorry, that they have offended God by their Sins, and do believe that they are forgiven them for Chriſt's ſake; and that whatſoever other Infirmities they have they are covered by his Paſſion and Death, and who deſire more and more to go forward in Faith and Uprightneſs of Life: But Hypocrites, and they that do not truly repent, do eat and drink unto themſelves Condemnation.[2]

[2] 1 Cor. 11. 28, 29. and 10. 20, 21, 22.

Q. 82. May they alſo be admitted to this Supper, who declare themſelves by their Confeſſion and Life to be Unbelievers and ungodly Men?

A. No, in no ways; for by that Means the Covenant of God is profaned, and the Wrath of God is provoked againſt the whole Congregation:[3] Wherefore the Church, by the Commandment of Chriſt and of his Apoſtles, uſing the Keys of the Kingdom of Heaven, ought to keep back ſuch from the Supper, until they repent and amend their Manners.

[3] 1 Cor. 11. 20, 24. Pſal 50. 16. 17. Iſa 1. 11–15. and 66. 3. Jer. 7. 21.

PALATINE CATECHISM.

Of the Keys.

THE ARGUMENT.

Of the Keys, and their Number, to wit, *of the Uſe and Authority of the Key of the Goſpel, and of Diſcipline, in opening and Shutting the Kingdom of God.*

XXXI. LORD's DAY.

Q. 83. WHAT are the Keys of the Kingdom of Heaven?

A. The Preaching of the Goſpel, and Eccleſiaſtical Diſcipline, whereby Heaven is opened to them that believe, and ſhut againſt Unbelievers.[1]

[1] Mat. 16. 19. and 18. 18.

Q. 84. How is the Kingdom of Heaven opened and ſhut by the preaching of the Goſpel?

A. When by the Commandment of Chriſt it is openly preached to all and every one that believeth, that all their Sins are forgiven them by God, ſo oft as they lay hold upon the Promiſe of the Goſpel by a true Faith. Contrariwiſe, unto all Unbelievers and Hypocrites it is denounced, that the Wrath of God, and everlaſting Condemnation lieth upon them, ſo long as they continue in their Sins.[2] According to which Teſtimony of the Goſpel, God will judge as well in this preſent Life, as in the Life to come.

[2] John 20. 21, 22, 23. Mat 16. 19.

Q. 85. How is the Kingdom of Heaven ſhut and opened by Eccleſiaſtical Diſcipline?

A. When by the Commandment of Chriſt, they who are in Name Chriſtians, but in Doctrine or Life ſhew themſelves Strangers from Chriſt, after they have been once or twice admoniſhed, and will not depart from their Errors, or ſinful Living, are preſented to the Church, or to thoſe

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who are appointed to that Office by the Church: and if they obey not their Admonition, are, by forbidding them the Sacraments, by them ſhut out from the Aſſembly of the Church, and by God himſelf from the Kingdom of Chriſt;[1] and again, if they profeſs Amendment, and do indeed declare it, are received as Members of Chriſt and of the Church.[2]

[1] Mat. 18. 15, 16, 17. 1 Cor. 5. 4, 5, 11, 13. 2 Theſs. 3. 6, 14, 15. 3 John 10, 11.

[2] 2 Cor. 2. 6, 7, 10, 11. Rom. 12. 8. 1 Tim. 5. 17.

THE III. PART.—*Of Man's Thankfulneſs.*

THE ARGUMENT.

Of the Neceſſity of good Works, and the Puniſhment of them who go on careleſſly in their Sins.

XXXII. LORD's DAY.

Q. 86. SEEING we are delivered from all Sins and Miſeries, without any Deſert of our own, by the only Mercy of God for Chriſt's ſake, to what End ſhould we do good Works?

A. Becauſe, after that Chriſt hath redeemed us by his Blood, he doth alſo renew us by his Spirit according to his own Image,[3] to the end, that having received ſo great Benefits, we ſhould all our Life long ſhew our ſelves thankful towards God,[4] and that he might be glorified by us.[5] *Secondly.* That we alſo every one of us, may be aſſured of our Faith by the Fruits thereof.[6] Laſt of all, that by the Uprightneſs of our Life, we may gain others unto Chriſt.[7]

[3] 1 Cor. 6. 11.

[4] Rom. 6. 13. and 12. 1, 2. 1 Cor 6. 20. 1 Pet. 2. 5, 9, 10.

[5] Mat. 5. 16. 1 Pet. 2. 11, 12.

[6] 2 Pet. 1. 10. Mat. 7. 16–20. Gal. 5. 5, 6, 22.

[7] Rom. 14. 19. 1 Pet. 3. 1, 2.

Q. 87. Cannot they then be ſaved, who being unthankful, and continuing ſecurely in their Sins, are not turned from their Wickedneſs unto God?

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A. By no Means; for as the Scripture witneſſeth, neither unclean Perſons, nor Idolaters, nor Adulterers, nor Thieves, nor covetous Perſons, nor Drunkards, nor Railers, nor Oppreſſors, ſhall inherit the Kingdom of God.[1]

[1] 1 Cor. 8. 9, 10. Eph. 5. 5, 6. 1 John 3. 14.

Of Repentance.

THE ARGUMENT.

Of Repentance, and the Fruits thereof, to wit, *good Works.*

XXXIII. LORD's DAY.

Q. 88. OF what Parts conſiſteth true Repentance, or turning unto God?

A. Of the mortifying or killing of the old Man, and quickning of the new Man.[2]

Q. 89. What is the Mortification of the old Man?

A. Truly, and from the Heart to be ſorry, that by thy Sins thou haſt offended God, and more and more to hate and flee from them.[3]

Q. 90. What is the quickning of the new Man?

A. True rejoycing in God, through Chriſt,[4] and a forward Deſire to frame our Life according to God's Will, and to exerciſe all good Works.[5]

Q. 91. What Works are good?

A. Only thoſe that are done of a true Faith,[6] according to the Law of God,[7] and are referred only to his Glory,[8] and not thoſe which are deviſed by our ſelves upon a good Intent, or commanded by Mens Traditions.[9]

[2] Rom. 6. 1–6. 1 Cor. 5. 7. 2 Cor. 7. 11. Eph. 4. 22, 23, 24. Col. 3. 5–10.

[3] Rom. 8. 8, 13. 2 Cor. 7. 10. Hos. 6. 1. Joel 1. 13. and 2. 12, 13.

[4] Rom. 5. 1. and 14. 17. Isa. 57. 15.

[5] Rom. 6. 11, 12 and 7. 22. Gal. 2. 19, 20. Psal. 1. 2.

[6] Rom. 14. 23.

[7] Lev. 18. 4. 1 Sam. 15. 22. Eph. 2. 10.

[8] 1 Cor. 10. 31.

[9] Isa. 29. 13. Mat. 15. 7, 8, 9. Ezek. 20. 18, 19.

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Of the Law of God.

Q. 92. What is the Law of God?

Exod. 20. 1–17. Deut. 5. 6–21.

A. The Lord ſpake all theſe Words, ſaying,

1. I am Jehovah thy God, which brought thee out of the Land of Egypt, from the Houſe of Servants, ſee thou have no ſtrange God before my Face.

2. Make not to thy ſelf any graven Image, nor draw any Likeneſs of thoſe Things, which are either in Heaven above, or in the Earth beneath, or in the Water under the Earth; thou ſhalt not fall down before them, nor worſhip them, for I am the Lord thy God, ſtrong and jealous, avenging the Sins of the Fathers upon the Children, and that to the Third and Fourth Generation of them that hate me, and ſhewing Mercy upon Thouſands of them that love me and keep my Commandments.

3. Take not the Name of the Lord thy God in vain, for the Lord will not let him go unpuniſhed, that taketh his Name in vain.

4. Remember to keep holy the Sabbath-day: Six Days ſhalt thou labour and do all thy Work; but upon the Seventh Day ſhall be the Sabbath unto the Lord thy God: Thou ſhalt do no Work, neither thou, nor thy Son, nor thy Daughter, nor thy Servant, nor thine hand-maid, nor thy Cattle, nor the Stranger that is within thy Gates: For in Six Days the Lord made the Heaven, the Earth, the Sea, and all Things that are in them, and reſted the Seventh Day, therefore the Lord bleſſed the Seventh Day and hallowed it.

5. Honour thy Father and thy Mother, that thou mayſt live long upon the Land, which the Lord thy God ſhall give thee.

6. Thou ſhalt not kill.
7. Thou ſhalt not commit Adultery.
8. Thou ſhalt not ſteal.
9. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.
10. Thou ſhalt not covet thy Neighbours Houſe, neither ſhalt thou covet thy Neighbours Wife, nor his Servant, nor his Maiden, nor his Ox, nor his Aſs, nor any of thoſe Things that are thy Neighbours.

THE ARGUMENT.

The Partition of the Law into Two Tables, and a Diviſion of the Commandments both of the Firſt and Second Table, and a laying forth of the Vices and Virtues which are contained in the Firſt Commandment, the End whereof is, that God alone may be ſerved.

XXXIV. LORD's DAY.

Q. 93. HOW are theſe Commandments divided?

A. Into Two Tables,[1] whereof the first delivereth in Four Commandments how we ought to behave our ſelves toward God: The latter in Six Commandments, what Duties we ow to our Neighbour.[2]

[1] Exod. 34. 28. Deut. 4. 13. and 10. 3, 4.

[2] Mat 22. 37-40.

Of the Firſt Commandment.

Q. 94. What requireth God in the Firſt Commandment?

A. That as I love the Salvation of my own Soul, ſo I diligently ſhun and avoid all Idolatry,[3] Conjuring, Inchantment, Superſtition,[4] praying to Saints or other Creatures;[5]

[3] 1 Cor 6. 9, 10. and 10. 7, 14. 1 John 5. 21

[4] Lev. 19. 31. Deut. 18. 10, 11, 12.

[5] Mat. 4. 10. Rev. 19. 10. and 22. 8, 9.

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and do rightly acknowledge the only and true God,[1] truſt in him alone,[2] ſubmit my ſelf with all Humility[3] and Patience[4] unto him, look for all good Things from him alone :[5] To conclude, with the moſt inward Affection of my Heart, love,[6] reverence,[7] and worſhip him ;[8] ſo that I will rather forſake all Creatures, than commit the leaſt Thing that may be againſt his Will.[9]

Q. 95. What is Idolatry?

A. It is, in the place of one God, or beſides that one and true God, who hath revealed himſelf in his Word, to deviſe, or have any other Thing, wherein to put our Truſt.[10]

Of the Second Commandment.

THE ARGUMENT.

What Manner of God the Lord is, and with what Kind of Service to be honoured, where, of painting of Images, and whether it be lawful to ſet them in Churches.

XXXV. LORD's DAY.

Q. 96. WHAT doth the Second Commandment require?

A. That we expreſs not God by any Image or Shape,[11] neither ſerve him after any other Manner, than as in his Word he hath commanded himſelf to be ſerved.[12]

Q. 97. Ought we then to make no Images or Pictures?

A. God neither ought, nor can by any means be drawn or pictured ;[13] and although it be lawful to reſemble the Creatures, yet God forbiddeth to have, or make their Images, to worſhip or honour either of them, or God by them.[14]

[1] John 17. 3.
[2] Jer. 17. 5, 7.
[3] 1 Pet. 5. 5.
[4] Heb. 10. 36. Col. 1. 11. Rom. 5. 3, 4. 1 Cor. 10. 10. Phil. 2. 14.
[5] Pſal. 104. 27, 28, 29, 30. Iſa. 45. 7. Jam. 1. 17.
[6] Deut. 6. 5. Mat. 22 37.
[7] Deut. 6 2. Pſal. 111. 10 Prov. 1. 7. and 9. 10. Mat. 10. 28.
[8] Mat. 4. 10. Deut. 10. 20.
[9] Mat. 5. 29. 30. and 10. 37. Acts 5. 29.
[10] 1 Chron. 16. 26. Eph. 5. 5. Phil. 3. 19. Gal. 4. 8. Eph. 2. 12. 1 John 2. 23. 2 John 9. John 5. 23.
[11] Deut. 4. 15, 16. Iſa. 40. 18, 19, 25. Acts 17. 29. Rom. 1. 23, 24.
[12] Deut. 12. 30, 31, 32. 1 Sam. 15. 23. Iſa. 29. 13. Mat. 15. 9.
[13] Iſa. 40. 25.
[14] Exod. 23. 24. and 34. 13, 17. Numb. 33. 52. Deut. 7. 5 and 12. 3. and 16. 22. 2 Kings 18. 4.

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Q. 98. But may Images be ſuffered in Churches, to be inſtead of Books to the ignorant Multitude?

A. No, in no ways; for it becometh not us to be wiſer than God, who will have his Church taught, not with dumb Images,[1] but with the lively Preaching of his Word.[2]

[1] Jer. 10. 8. Hab. 2. 18, 19.
[2] Rom. 1. 17. 2 Pet. 1. 19. 2 Tim. 3. 16, 17.

Of the Third Commandment.

THE ARGUMENT.

That God hateth the Abuſe of his Name, and requireth of every one to confeſs and praiſe him both privately and publickly.

XXXVI. LORD's DAY.

Q. 99. WHAT doth God decree in the Third Commandment?

A. That we do not reproachfully or unreverently uſe the Name of God, not only by curſing,[3] or forſwearing,[4] but alſo by ſwearing raſhly;[5] neither yet take Part in theſe horrible Sins, by holding our Peace, or winking at them;[6] but that we uſe not the ſacred Name of God without great Religion and Reverence,[7] that by true and conſtant confeſſion,[8] and calling upon him,[9] and finally, by all our Words and Deeds he be praiſed and magnified.[10]

[3] Lev. 24. 15, 16.
[4] Lev. 19. 12.
[5] Mat. 5. 33-37. Jam. 5. 12.
[6] Lev 5. 1. Prov. 29. 24.
[7] Isa. 45. 23. Jer. 4. 2.
[8] Mat 10. 32. Rom. 10. 9, 10.
[9] Psal. 50. 15. 1 Tim. 2. 8.
[10] Col. 3. 17. Rom. 2. 24. 1 Tim. 6. 1.

Q. 100. Is it then ſo great a Sin to take the Name of God in vain, either by ſwearing or by curſing, that God is alſo angry with them, who, as much as in them lieth, do not forbid or hinder it?

A. Surely a moſt grievous Sin;[11] for there is no greater Sin, or which doth more offend God, than the Reproach of his moſt holy Name, wherefore alſo he commanded that Sin to be puniſhed with Death.[12]

[11] Lev. 5. 1. Prov. 29. 24.
[12] Lev. 24. 16.

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THE ARGUMENT.

Of a lawful and unlawful Oath; of the firſt, for the Anabaptiſts; of the latter, for the Popiſh Sort.

XXXVII. LORD's DAY.

Q. 101. BUT may any Man lawfully, and in a godly ſort, ſwear by the Name of God?

A. He may, when either the Magiſtrate requireth it of his Subjects, or Neceſſity requireth, that by this means Faith be aſſured, and Truth eſtabliſhed; to the end that the Glory of God may be ſet forth, and the Safety of other Men provided for: For this Kind of Oath is confirmed by the Word of God,[1] and therefore hath been rightly uſed by holy Men, both in the Old and New Teſtament.[2]

Q. 102. Is it not lawful to ſwear by Saints and other Creatures?

A. No, for a lawful Oath, is a calling upon God, wherein a Man deſireth, that he being the only Beholder of the Heart, would give witneſs to the Truth, and puniſh the Swearer,[3] if he deceive wittingly; now this Honour agreeth to no Creature.[4]

[1] Deut. 6. 13. and 10. 20. Iſa. 48. 1. Jer. 12. 16. Heb. 6. 16.
[2] Gen. 21. 24. and 31. 53. Exod. 13. 19. Joſh. 2. 12. and 9. 15. 1 Sam. 24. 22. 2 Sam. 3. 35. 1 Kings 1. 29, 30. Rom. 1. 9. and 9. 1. 2 Cor. 1. 23. Gal. 1. 20.
[3] 1 Sam. 20. 16. Rom. 9. 1. 2 Cor. 1. 23.
[4] Jer. 5. 7. Amos 8. 14. Mat. 5. 34, 35, 36. James 5. 12.

Of the Fourth Commandment.

THE ARGUMENT.

Of the true hallowing of the Sabbath.

XXXVIII. LORD's DAY.

Q. 103. WHAT doth the Lord require in the Fourth Commandment?

A. Firſt. That the Miniſtry of the Goſpel and Schools

be maintained ;[1] and that both upon other Days, and eſpecially upon Sabbath-days, I do diligently frequent the holy Aſſemblies,[2] hear the Word of God attentively,[3] uſe the Sacraments,[4] and to the publick Prayers joyn alſo mine own private ;[5] and according to mine Ability, beſtow ſomething upon the poor.[6] *Secondly*, That in all my Life I abſtain from wicked Actions, yielding unto the Lord, that by his Spirit he may work his good Work in me, and ſo that I begin that everlaſting Sabbath or Reſt in this Life.[7]

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[1] Eph. 4. 11. Tit. 1. 5. 1 Cor. 9. 13, 14. 2 Tim. 2. 2. and 3. 14. 15.
[2] Pſal. 40. 9, 10. and 68. 26. Acts 2. 42, 46.
[3] 1 Cor. 14. 16, 19, 29, 31. 1 Tim. 4. 13.
[4] 1 Cor. 11. 33.
[5] 1 Tim. 2. 1, 2. 1 Cor. 14. 16.
[6] 1 Cor. 16. 2.
[7] Iſa. 66. 23.

Of the Fifth Commandment.

THE ARGUMENT.

That they are to be honoured whom the Lord hath ſet over us, and both to be obeyed, and thankfully to be requited.

XXXIX. LORD's DAY.

Q. 104. WHAT doth the Lord enjoyn us in the Fifth Commandment.

A. That we perform unto our Parents, and even to all that are ſet over us, due Honour, Love, and Fidelity, and do ſubmit our ſelves to their faithful Precepts and Chaſtiſements, with that Obedience that is meet.[8] *Secondly*, that we patiently bear with their Faults and manners,[9] always having in Remembrance, that God will lead and rule us by their hand.[10]

[8] Eph. 6. 1, 2, 5, 6. and 5. 22. Col. 3. 18, 20, 22. Prov. 1. 8. and 4. 1. and 15. 20. and 20. 20. Exod. 21. 17. Rom. 13. 1.
[9] Prov. 23. 22. Gen. 9. 24. 1 Pet. 2. 18.
[10] Eph. 6. 4, 9. Col. 3. 19, 21. Rom. 13. 2, 3, 4. Mat. 22. 21.

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Of the Sixth Commandment.

THE ARGUMENT.

Of avoiding Man-ſlaughter, and how many Ways it is committed in the Sight of God, the End whereof is, that the Safety of every one ought to be commended to every one.

XL. LORD's DAY.

Q. 105. WHAT doth God require in the Sixth Commandment?

A. That neither by Thought, nor by Word, nor by Geſture, much leſs by Deed, either by my ſelf, or by any other, I do revile, or hate, or hurt, or ſlay my Neighbour,[1] but caſt away all Deſire of Revenge.[2] Moreover, that I hurt not my ſelf, nor wittingly caſt my ſelf into any Danger;[3] and therefore alſo, that Murder might be avoided, he hath armed the Magiſtrate with the Sword.[4]

Q. 106. Why, but this Commandment ſeemeth to forbid only Murder?

A. For the ſtaying of Murder, God teacheth, that he hateth the Root and Original of Murder, *to wit*, Anger, Envy, Hatred, and Deſire of Revenge, and doth account all theſe for Murder.[5]

Q. 107. And is it ſufficient to kill no Man in ſuch Sort as hath been ſpoken?

A. It is not ſufficient; for when God condemneth Wrath, Envy, Hatred, he requireth, that we love our Neighbour as our ſelves,[6] and that we uſe towards him Curteſy, Gentleneſs, Meekneſs, Patience, and Mercy;[7] and that whatſoever may hurt him, as much as in us lieth, we turn it away from him.[8] In a Word, that we be ſo diſpoſed in Mind, that we ſpare not to do good even to our Enemies.[9]

[1] Mat. 5. 21. 22. and 26. 52 Gen. 9. 6.
[2] Eph. 4. 26. Rom. 12. 19. Mat. 18. 35.
[3] Rom. 13. 13. Col. 2. 23. (Wisd. 3. 27.) Mat. 4. 7.
[4] Gen. 9. 6 Exod. 21. 14. Mat. 26. 52. Rom. 13. 4.
[5] James 1. 20. Gal. 5. 20. Prov. 14. 30. Rom. 1. 29. 1 John 1. 9, 11. and 3. 15.
[6] Mat. 22. 39. and 7. 12.
[7] Rom. 12. 10, 18. Eph. 4. 2. Gal. 6. 1, 2. Mat. 5 5, 7. Luke 6. 36. 1 Pet. 3 8. Col. 3. 12.
[8] Exod. 23. 5.
[9] Mat. 5. 44, 45. Rom. 12. 20.

PALATINE CATECHISM.

Of the Seventh Commandment.

THE ARGUMENT.

Of Adultery, that is, *that we be not defiled with any Uncleanneſs or intemperate Luſt of the Fleſh, but that we govern all the Parts of our Life, chaſtly and continently.*

XLI. LORD's DAY.

Q. 108. WHAT is the Meaning of the Seventh Commandment?

A. That God doth abhor all Filthineſs,[1] and therefore that we alſo ought to hate and deteſt it;[2] and on the other Side, that we ought to live ſoberly, modeſtly, and chaſtly,[3] either in holy Wedlock or ſingle Life.[4]

[1] Lev. 18. 26, 27, 28.
[2] Jude 23.
[3] 1 Theſs. 4. 3, 4, 5.
[4] Heb. 13. 4. 1 Cor. 7. 7.

Q. 109. Doth God forbid nothing elſe in this Commandment, but Adultery and ſuch Kind of Filthineſs?

A. For as much as our Body and Soul are the Temples of the Holy Ghoſt, the Will of God is, that we poſſeſs both them purely and holily, and therefore he doth generally forbid filthy Deeds, Geſtures, and Behaviours, Speeches,[5] Thoughts and Deſires,[6] and whatſoever may allure us thereunto.[7]

[5] 1 Cor. 6. 18, 19, 20. Eph. 5. 3, 4.
[6] Mat. 5. 27, 28.
[7] 1 Cor. 15. 33. Eph. 5. 18.

Of the Eighth Commandment.

THE ARGUMENT.

Becauſe all Unrighteouſneſs is abominable in the Sight of God, he forbiddeth greedily to gape after that which is another Man's, and commandeth us to lend our faithful Help to every Man, for the keeping of his own Goods, and by this Means he doth allow and ratify the Diſtinction of Owners and Proper Poſſeſſions.

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XLII. LORD's DAY.

Q. 110. WHAT doth God forbid in the Eighth Commandment?

A. Not only thoſe Thefts and Robberies which the Magiſtrate doth puniſh,[1] but under the Name of Theft, he comprehendeth all naughty Shifts and Occupations, whereby we catch after other Mens Goods, and labour to convey them to our ſelves, by Force, or by Colour of Right,[2] as are unequal Weights, an unjuſt Mete-wand, unequal Meaſure, deceitful Ware, counterfeit Money,[3] Uſury,[4] or any other forbidden Way or Means to thrive and get Wealth; add hereunto all Covetouſneſs,[5] and the manifold miſpending and abuſing of the Gifts of God.[6]

[1] Isa. 33. 1. 1 Cor. 5. 10. and 6. 10.

[2] Luke 3. 14. 1 Thess. 4. 6.

[3] Prov. 11. 1. and 16. 11. Ezek. 45. 9-12. Deut. 25. 13-16.

[4] Psal. 15. 5. Luke 6. 35.

[5] 1 Cor. 6. 10

[6] Prov. 21. 20.

Q. 111. What are thoſe Things which God commandeth here?

A. That I further and increaſe, as much as I am able, the Commodity and Profit of my Neighbour, and ſo deal with him, as I deſire to be dealt withal my ſelf,[7] that dilligently and faithfully I follow my Work, that I may be able alſo to help the Need of others.[8]

[7] Mat. 7. 12.

[8] Eph. 4. 28.

Of the Ninth Commandment.

THE ARGUMENT.

That we ought not to abuſe our Tongue to Lying, Slandering, and falſe Accuſations of our Neighbour, but rather to avouch the Truth, and to maintain and preſerve the Life and Goods of our Neighbour.

XLIII. LORD's DAY.

Q. 112. WHAT doth the Ninth Commandment require?

A. That I bear no falſe Witneſs againſt any Man,[1] that I falſify or miſconſtrue no Man's Words,[2] that I backbite or reproach no Man,[3] that I condemn no Man raſhly,[4] or before his Cauſe be heard; but that I do with all Carefulneſs avoid all Kind of Lying and Deceit, as the proper Works of the Devil,[5] unleſs I will provoke the moſt grievous Diſpleaſure of God againſt my ſelf,[6] that in Judgments and other Affairs I follow the Truth, and freely and conſtantly profeſs the matter to be even as it is:[7] Moreover, that as much as in me lieth, I defend and increaſe the good Name and Credit of others.[8]

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1 Prov. 19. 5, 9. and 21. 28.
2 Pſal. 15. 3. and 50. 19, 20.
3 Rom. 1. 30.
4 Mat. 7. 1. Luke 6. 37.
5 John 8. 44.
6 Prov. 12. 22. and 13. 5.
7 1 Cor. 13. 6. Eph. 4. 25.
8 1 Pet. 4. 8.

Of the Tenth Commandment.

THE ARGUMENT.

That even the very ſmalleſt Deſire contrary to Charity ought to be put out of Mens Minds. 2. Of the proceeding of the godly in the Obedience of the Law. 3. And what the Uſe of the Law is in this Life.

XLIV. LORD's DAY.

Q. 113. WHAT doth the Tenth Commandment forbid?

A. That our Hearts be never tempted, no not with the leaſt Deſire or Thought againſt any Commandment of God; but that always from the Heart, we deteſt all Sin, and contrariwiſe take pleaſure in all Righteouſneſs.[9]

9 Rom. 7. 7.

Q. 114. Are they able who are converted unto God, to keep theſe Commandments perfectly?

A. No verily, but even they that are moſt holy, ſo long as they live, have only ſome ſmall Beginnings of this Obedience;[10] yet ſo, that with an earneſt and unfeigned

10 1 John 1. 8, 10. Rom. 7. 14, 15. Eccl. 7. 22. 1 Cor. 13. 9.

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Endeavour, they begin to live, not according to ſome only, but even according to all God's Commandments.[1]

[1] Pſal. 1. 2. Rom. 7. 22.

Q. 115. Why then will God have his Law ſo exactly and ſo ſeverely preached, whereas there is no Man in this Life that is able to keep it?

A. Firſt. That in our whole Life, we may more and more acknowledge how forward our Nature is to Sin,[2] and ſo much the more greedily deſire Forgiveneſs of Sins and Righteouſneſs in Chriſt.[3] *Secondly.* That we continually be about this, and daily muſe upon it, that we may obtain the Grace of the Holy Ghoſt from the Father, to the end we may every Day, more and more be renewed according to the Image of God, until one Day at the length, after we are departed out of this Life, we attain with Joy to that Perfection which is ſet before us.[4]

[2] Pſal. 32. 5. 1 John 1. 9. Rom. 8. 20.

[3] Mat. 5. 6. Rom. 7. 24.

[4] 1 Cor. 9. 24. Phil. 3. 12, 13, 14.

Of Prayer.

THE ARGUMENT.

The Neceſſity of Prayer, the Conditions of good Prayer, and a Rule for thoſe Things that are to be aſked.

XLV. LORD's DAY.

Q. 116. WHEREFORE is Prayer neceſſary for Chriſtians?

A. Becauſe it is the principal Part of that Thankfulneſs which God requireth at our hands;[5] as alſo, becauſe the Lord beſtoweth his Grace, and the Holy Ghoſt upon them alone, who with true Gronings do continually beg theſe Things at his Hands, and do give him Thanks for the ſame.[6]

[5] Pſal. 50. 14, 15.

[6] Mat. 7. 7, 8, 11. Luke 11. 9, 10, 13. Pſal. 50. 15.

Q. 117. What Things are required to that Prayer,

wherewith God is pleaſed, and which he heareth and granteth?

A. That with true Affection of Heart,[1] we aſk of that true God alone, who hath revealed himſelf in his Word,[2] all Things whatſoever he hath commanded us to aſk of him;[3] and that with an inward Feeling of our own needy and miſerable Eſtate,[4] we humbly throw our ſelves down before the Majeſty of God,[5] leaning upon this ſtrong Foundation,[6] that we, albeit unworthy, yet are undoubtedly heard of God for Chriſt's ſake,[7] as he hath promiſed unto us in his Word.[8]

Q. 118. What are thoſe Things which God commandeth us to aſk of him.

A. All Things neceſſary both for Soul and Body,[9] which our Lord Jeſus Chriſt hath compriſed, in that Prayer which he himſelf hath taught us.

Q. 119. What is that Prayer?

A. Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done as in Heaven, ſo alſo in Earth; give us this Day our daily Bread, and forgive us our Debts, as we forgive our Debters, and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power, and the Glory for ever. Amen.[10]

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[1] John 4. 24. Pſal. 145. 18, 19.

[2] Rev. 2. 9. John 4. 22.

[3] Rom. 8. 26. 1 John 5. 14. James 1. 5.

[4] 2 Chron. 20. 12.

[5] Pſal. 2. 11. and 34. 18. and 51. 17. and 119. 120. Iſa. 66. 2.

[6] Rom. 10. 14 James 1. 6. Mark 11. 24.

[7] John 14. 13. and 16 23. Dan. 9. 18.

[8] Mat. 7. 8. Pſal. 27. 8.

[9] Mat. 6. 33. Jam. 1. 17.

[10] Mat. 6. 9-13. Luke 11. 2, 3, 4.

THE ARGUMENT.

The Preface of the Lord's Prayer, and the Expoſition thereof.

XLVI. LORD's DAY.

Q. 120. WHY doth Chriſt command us after this Manner to call upon God, Our Father?

A. That even in the very Entrance of Prayer, he may ſtir up in us a Reverence and Truſt in God, convenient

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for the Children of God, which ought to be the Groundwork of our Prayer, *to wit* that God for Chriſt's ſake is become our Father, and will much leſs deny unto us thoſe Things that we aſk of him by a true Faith, than our Parents deny us earthly Benefits.[1]

Q. 121. Why is that added, *which art in Heaven?*

A. That we ſhould not conceive any baſe and earthly Thing of the heavenly Majeſty of God,[2] and withal alſo, that from his almighty Power we ſhould look for whatſoever is neceſſary for Soul and Body.[3]

[1] Mat. 7. 9, 10, 11. Luke 11. 11, 12, 13.

[2] Jer. 23. 24. Acts 17. 24, 25, 27.

[3] Rom. 10. 12.

Of the Firſt Petition.

THE ARGUMENT.

Wherein the Hallowing of the Name of God conſiſteth.

XLVII. LORD's DAY.

Q. 122. WHAT is the Firſt Petition?

A. Hallowed be thy Name, that is, grant firſt of all, that we may know thee aright,[4] and may reverence, praiſe, and ſet forth thy almighty Power, Wiſdom, Goodneſs, Righteouſneſs, Mercy and Truth, that ſhineth in all thy Works.[5] *Secondly*. That we may ſo direct all our Life, Thoughts, Words, and Deeds, that thy moſt holy Name be not reproached by our Occaſion, but rather be honoured and magnified.[6]

[4] John 17. 3. Jer. 9. 23, 24. and 31. 33, 34. Mat. 16. 17. James 1. 5. Psal 119. 105.

[5] Psal. 119. 137, 138. Luke 1. 46–54, 68, 69. Psal. 145. throughout, and 143. 1, 2, 5, 10. Exod. 34. 6, 7. Jer 31. 35. and 32. 18, 19, 20, 40. and 33. 11, 20, 21. Rom. 11, 33.

[6] Psal. 71. 8. and 115. 1

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Of the Second Petition.

THE ARGUMENT.

Wherein the Coming of God's Kingdom, the Preſervation and Perfection thereof conſiſteth.

XLVIII. LORD's DAY.

Q. 123. WHAT is the Second Petition?

A. Let thy Kingdome come, that is, ſo govern us by thy Word, and by thy Spirit, that we may be more and more ſubject unto thee;[1] preſerve and increaſe thy Church,[2] deſtroy the Works of the Devil, and every Power that exalteth itſelf againſt thy Majeſty, make void all the Counſels that are taken againſt thy Word,[3] until at the length thou do fully and perfectly reign,[4] when thou ſhalt be all in all.[5]

[1] Pſal. 119. 5. and 143. 10. Mat. 6. 33.
[2] Pſal. 51. 18. and 122. 6.
[3] Rom. 16. 20. 1 John 3. 8.
[4] Rev. 22. 20. Rom. 8. 22, 23.
[5] 1 Cor. 15. 28.

Of the Third Petition.

THE ARGUMENT.

The End of this Petition is, that all Men do ſubmit themſelves to the Will of God, that ſo it may appear, that God doth reign effectually in the World.

XLIX. LORD's DAY.

Q. 124. WHAT is the Third Petition?

A. Thy Will be done, as in heaven, ſo alſo in Earth, that is, grant that we, and all Men, renouncing our own Will,[6] may readily and without any Murmuring obey thy Will, which only is holy,[7] and ſo may

[6] Mat. 16. 24. Tit. 2. 11, 12.
[7] Luke 22 42. Rom. 12. 2. Eph. 5. 10.

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cheerfully and faithfully execute the Charge which thou haſt committed unto us,[1] as the Angels do in Heaven.[2]

[1] 1 Cor. 7. 24.
[2] Pſal. 103. 21, 22, 23.

Of the Fourth Petition.

THE ARGUMENT.

The End of this Petition is, that we may acknowledge, that God is he, who muſt give unto us all Things neceſſary, for the Maintenance of this preſent Life.

L. LORD's DAY.

Q. 125. WHAT is the Fourth Petition?

A. Give us this Day our daily Bread, that is, ſupply unto us all Things neceſſary for this preſent Life;[3] that thereby we may acknowledge, that thou art the only Fountain, from whence all good Things do flow;[4] and except thou give thy Bleſſing, all our Care and Travel, and even thine own Gifts, will be unproſperous and hurtful unto us;[5] wherefore grant, that Turning our Affiance from all Creatures, we may ſet it upon thee alone.[6]

[3] Pſal. 145. 15, 16. and 104. 27. Mat. 6 26.
[4] Jam. 1. 17. Acts 14. 17. and 17. 27, 28.
[5] 1 Cor. 15. 58. Deut. 8. 3. Pſal. 37. 16. and 127. 1, 2.
[6] Pſal. 55. 23. and 62. 10. and 146. 3. Jer. 17. 5, 7.

Of the Fifth Petition.

THE ARGUMENT.

Becauſe the Conſcience of Sin hindreth Men in praying, by reaſon that the Devil ſuggeſteth ſuch Thoughts, to the end we might not be overcome with theſe Temptations, Chriſt would have us ſet againſt them, as a Comfort, this Petition of Forgiveneſs of Sins.

LI. LORD's DAY.

Q. 126. WHAT is the Fifth Petition?

A. Forgive us our Debts, as we for-

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give them that are indebted unto us, that is, for the Blood of Chriſt, impute not unto us moſt miſerable Sinners, all our Sins, and even that Corruption which as yet cleaveth unto us,[1] as we also feel this Teſtimony of thy Favour in our Hearts, that we have a ſtedfaſt Purpoſe from our Hearts to forgive all that have offended us.[2]

[1] Pſal. 51. 1, 2. and 143. 2. 1 John 2. 1, 2. Rom. 8. 1.
[2] Mat. 6. 14.

Of the Sixth Petition.

THE ARGUMENT.

This Petition is the Second Part of the ſpiritual Covenant, which God hath made for the Salvation of his Church, for we deſire in it, that as he hath forgiven us our Sins, ſo he would vouchſafe to write his Laws in our Hearts, that he would defend us by the Power of his Spirit, and ſuſtain us by his Help, ſo that we may ſtand invincibly againſt all Temptations.

LII. LORD'S DAY.

Q. 127. WHAT is the Sixth Petition?

A. Lead us not into Temptation, but deliver us from all Evil, that is, foraſmuch as we are by Nature ſo feeble and weak, that we are not able to ſtand no not a Moment of Time;[3] and our deadly Enemies Satan,[4] the World,[5] and our own Fleſh,[6] do continually aſſail us, uphold thou us and ſtrengthen us by the Power of thy Spirit, that we faint not in this ſpiritual Combate,[7] but may ſo long ſtand againſt them, until at the laſt we obtain a perfect Victory.[8]

[3] John 15. 5. Pſal. 103. 14.
[4] 1 Pet. 5. 8. Eph. 6 12.
[5] John 15. 19.
[6] Rom. 7. 23. Gal. 5. 17.
[7] Mat. 26. 41. Mark 13. 33.
[8] 1 Theſſ. 3. 13. and 5. 23.

Q. 128. How doſt thou conclude thy Prayer?

A. For thine is the Kingdom, the Power, and the Glory for ever, that is, we aſk all these Things at thy Hand,

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becauſe thou being our King, and Almighty, art willing and able to give us all Things;[1] and theſe Things we therefore aſk, to the end, that by them, all Glory may redound, not unto us, but unto thy holy Name.[2]

Q. 129. What meaneth the laſt Word, *Amen?*

A. That the Matter is certain and out of doubt, for my Prayer is much more certainly heard of God, than I in mine own Heart do feel, that I deſire it with all my Heart.[3]

[1] Rom. 10. 12. 2 Pet. 2. 9.

[2] John 14. 13. Jer. 33. 8, 9. Pſal. 115. 1.

[3] 2 Cor. 1. 20. 2 Tim. 2. 13.

FINIS.

PRIVATE PRAYERS.

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I. *A Morning Prayer to be uſed in Chriſtian Families before they go about their outward affairs.*

OMNIPOTENT and merciful God, we give thee Thanks, that thou haſt ſo mercifully kept us this Night, and that thou haſt prolonged our Life to this Day. We beſeech thee likewiſe, that thou wilt protect us this Day, and that thou wilt give us Grace, that we may beſtow it in thoſe Things, which are pleaſant and acceptable unto thee: And as now thou enlightneſt the whole Earth with the Beams of thy Sun, ſo likewiſe thou wilt illuminate the Darkneſs of our Souls with the Brightneſs of thy Spirit, leſt we wavering from the Path of Righteouſneſs, we ſwerve either to the one Side or to the other, that we may ever ſet thee who ſeeſt all Things before our Eyes; that we may reverence and acknowledge thee, as a juſt Revenger of all evil Thoughts, Words, and Deeds; that we fear nothing more, than to offend thee ſo bountiful a Father; and that ever, it continually be our final Drift, in all Things whatſoever we take in Hand or purpoſe to do, to refer the ſame only to thy Glory, and the Profit of others. Moreover, becauſe wholſom Counſel, fit Occaſions, and the happy Succeſs and Iſſue of Matters are only in thine Hand, grant that we may aſk and receive all thoſe Things

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from thee alone. Grant alſo, moſt merciful Father, that we beſtow not ſo much Thought and Travel, in purchaſing of those Things, that pertain to the Neceſſity of this Life, that in the mean time we neglect and ſluggiſhly regard heavenly Things; but that firſt, we may ſeek thy Kingdom, and the Righteouſneſs thereof, nothing doubting, but that thou wilt give all Things needful and neceſſary to ſuch as do the ſame. Keep alſo, and defend this frail Body and Soul of ours. Inſtruct us with the Counſel and Power of thy Spirit, againſt ſo many and ſo divers Aſſaults of Satan. Rid us out of all Fear and Perils, whereby we are in Danger always in this World: And becauſe it is nothing to have begun well, except alſo we carefully perſevere and go forward, we beſeech thee, that thou wilt not only take us into thy Protection this Day, but likewiſe, thou wilt continually be our Guide and Defender all our Life, confirming and increaſing the Gifts, which, according to thy Bountifulneſs and Mercy, thou haſt beſtowed upon us unworthy Sinners, until ſuch Time at laſt, as thou ſhalt fully and perfectly unite us with our Head Chriſt; who ſeeing that he is that only Sun of Righteouſneſs, he may repleniſh us with his eternal Light and Gladneſs. In the mean Time, while we live in this troubleſom Life, ſend out faithful Paſtors of Souls, and make thine holy Spirit to be effectual in the Hearts of the Auditors by the Power of thy Word, to the end, a great Church may be gathered to thee, and that the Works of the Devil may be destroyed. Enarm the Magistrate with thy divine Strength, that he may defend thy Church and Common-weall. Comfort and confirm every one that is afflicted in Soul or Body: And that we may be bold to ſeek and wait for ſo great good Things at thy Hands; forgive us our horrible Sins, for thy moſt dear Son Chriſt Jesus his ſake, who hath promiſed to us, that whatſoever

we crave of thee, in a ſure confidence in him, that thou wilt aſſuredly give it us; and therefore he hath commanded us to pray in this Manner, Our Father, &c. And finally, grant us, O Father, that we may always conform our Life to thy Will, which thou haſt revealed to us in thy Law, comprehended in theſe Ten Commandments, I am the Lord thy God.

II. *A Prayer for Scholars.*

Pſal. 119. 9, 10.

Wherewith ſhall a young Man redreſs his Way? If he wiſely take Heed to guide himſelf according to thy Word. 10. With my whole Heart have I ſought thee, let me not wander from thy Commandments.

I RENDER thee Thanks, moſt merciful God, for all thy great and infinite Benefits, but chiefly, that, according to thy ſingular Mercy, thou haſt called me to the Knowledge of thy Goſpel, and hast given me Teachers, that they may bring me up in good Letters and Sciences, to endue my mind with holy and honeſt Precepts. Grant that I may acknowledge aright, what and how great theſe thy Benefits are, and that for the ſame, I may always give thee Thanks. Bestow moreover upon me thy Grace, and lighten me with the Beams of thy Spirit, in removing the dark Clouds of my Mind, that I may deſireouſly and gladly learn theſe Things which are taught unto me by my Teachers, that I faithfully keep in Memory, that I may render Account again thereof readily, and with Judgment, leſt my Teachers Labour and mine (the precious Time, and this ſo meet an Occaſion given unto me of thee, and the Fruits which are hoped for of me) ſhamefully periſh not, through my Unthankfulneſs and Sluggiſhneſs. To

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the end this come not to paſs, give me thy holy Spirit, the Author of all Understanding and Truth, that he may make me faithful, able and meet to comprehend theſe Things. Grant alſo, that to whatſoever Study I apply my Mind, this ever may be before mine Eyes, to acknowledge thee the only true God, and whom thou haſt ſent Jesus Chriſt, and ſo I may worſhip thee in a pure Conſcience. Moreover, becauſe thou promiſeſt Wiſdom to thoſe, which are of a low and humble Mind, as Children; but thoſe that are proud and high, deſtitute of thy Gifts, thou giveſt them over to Vanity; root out of my Heart all Pride, that being humbled, I may ſhew my ſelf teachable and obedient, firſt to thee, then to thoſe whom thou haſt given me to inſtruct, that ſo I may by little and little prepare my ſelf to ſerve to thy Glory only and to the Profit of others, in walking in that Calling, which thou ſhalt aſſign unto me. Amen.

III. *A Prayer before we go to Meat.*

Pſal 145. 15, 16.

The Eyes of all Things truſt in thee, O Lord, and thou giveſt them their Food in due Seaſon; thou openeſt thy Hand, and filleſt with thy Bleſſing every living Creature.

ALMIGHTY and moſt merciful God, which of thine infinite Goodneſs, haſt created all Things of nothing, and who ſuſtaineſt and ruleſt the ſame perpetually by thy divine Power, who led the Iſraelites through the Deſert, feeding them with Manna Forty Years: Bleſs us thy unworthy Servants, and ſanctify thoſe thy Gifts, that ſoberly and holily we may uſe them, and know in them, that thou art indeed our Father, and the Fountain of all good Things. Grant alſo, that we uſing all theſe Things corporal, we may be always diſpoſed, chiefly to ſeek that

ſpiritual Food of thy Word, that our Souls may be nouriſhed to eternal Life, which Chriſt hath purchaſed unto us by his precious Blood. Our Father which art, &c.

IV. *A Thankſgiving after Meat.*

Deut. 8. 10, 11.

When thou haſt eaten and filled thy ſelf, then thou ſhalt give Thanks unto the Lord thy God. 11. And thou ſhalt beware that thou forget not the Lord thy God, and neglect his Commandments.

O LORD God and heavenly Father, we give thee Thanks for thy great and infinite Benefits, which thou beſtoweſt upon us miſerable Sinners, of thine incomprehenſible Mercy at all Times, in that thou upholdeſt us in this mortal Life, furniſhing unto us all Things that are neceſſary, but chiefly that thou vouchſafeſt to regenerate us by the holy Doctrine of thy Goſpel, unto the Hope of a better Life. We beſeech thee, merciful God and Father, not to ſuffer our Minds to be occupied in theſe earthly and tranſitory Things, but that they may look up, and ſeek the Things that are in Heaven, waiting for the Coming of our Saviour Chriſt Jeſus, when he appears in the Clouds to deliver us. So be it. Our Father, &c,

V. *A Prayer before we go to Bed.*

O LORD GOD and heavenly Father, which according to thy manifold Wiſdom, haſt appointed the Day for Labour, and the Night for Reſt. We render thee Thanks, that thou haſt ſo mercifully kept us this Day, and haſt heaped continually upon us ſo many Benefits. Grant

PRAYERS.

likewiſe, that we now ceaſing from our Labour and Care, may ſo be refreſhed with Sleep, that our Minds not being buried in Sleep with the Body, we be ſlumbering in thy Love; but that the Memory of our Creation and Salvation, be at no Time wiped out of our Hearts. Grant moreover, that our Conſciences, as well as our Bodies, may enjoy the own Reſt. Likewiſe, that we moderately uſing Sleep, we may have a Reſpect, not unto Sluggiſhneſs, but to Neceſſity, to the end that we returning more apt and quick to our Works, left off for a Time, we may the more readily ſerve thee and profit our Neighbour: And in the mean Time, while we are taking Reſt, deliver us from all Peril, and keep us undefiled both in Body and Soul, that our Sleep likewiſe may ſerve to the Glory of thy Name: And ſeeing this Day is paſt over with us, not without Manifold Slidings, (for we miſerable Wretches carry alway Sin about with us) we beſeech thee, that as the Night now foldeth up all Things in Darkneſs, ſo according to thy incomprehenſible Mercy, that thou wilt bury all our Sins, left for them we be caſten out from thy Sight. Grant alſo Quietneſs and Comfort to all thoſe which are afflicted with any Kind of Sickneſs, or other Calamities, for Chriſt Jeſus thy Son our Lord's ſake, which this Way hath taught us to pray, Our Father, &c.

VI. *A Prayer neceſſary for all Men.*

O MERCIFUL GOD, I a wretched Sinner acknowledge my ſelf bound to keep thy holy Commandments, but yet unable to perform them, and to be accepted for juſt, without the Righteouſneſs of Jeſus Chriſt thy only Son, who hath perfectly fulfilled thy Law, to juſtify all Men that believe and truſt in him; therefore

grant me the Grace, I beſeech thee, to be occupied in doing of good Works, which thou commandeſt in holy Scripture, all the Days of my Life, to thy Glory, and yet to truſt only in thy Mercy, and in Chriſt's Merits, to be purged from my Sins, and not in my good Works, be they never ſo many: Give me Grace to love thy Word fervently, to ſearch the Scriptures diligently, to read them humbly, to underſtand them truly, to live after them effectually: Order my ſelf ſo, O Lord, that it may be alway acceptable unto thee. Give me Grace not to rejoyce in any Thing that diſpleaſeth thee, but evermore to delight in thoſe Things that pleaſe thee, be they never ſo contrary to my Deſires. Teach me ſo to pray, that my Petitions may be graciouſly heard of thee. Keep me upright amongſt Diverſities of Opinions and Judgments in the World, that I never ſwerve from thy Truth taught in holy Scripture. In Proſperity, O Lord, ſave me, that I wax not proud, in Adverſity help me, that I never deſpair nor blaſpheme thy holy Name, but taking it patiently, to give thee Thanks, and truſt to be delivered after thy Pleaſure. When I happen to fall into Sin through Frailty, I beſeech thee to work true Repentance in mine Heart, that I may be ſorry without Deſperation, truſt in thy Mercy without Preſumption, that I may amend my Life, and become truly religious without Hypocriſy, lowly in Heart without Fainting, faithful and truſty without Deceit, merry without Lightneſs, ſad without Miſtruſt, ſober without Slothfulneſs, content with mine own without Covetouſneſs, to tell my Neighbour his Faults without Diſſimulation, to inſtruct my Houſhold in thy Laws truly, to obey our King and all Governors under him unfeignedly, to receive all Laws and common Ordinances, (which diſagree not from thy holy Word) obediently, to pay every Man that which I ow unto him truly,

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to backbite no Man, nor ſlander my Neighbour ſecretly, and to abhor all Vice, loving all Goodneſs earneſtly: O Lord, grant me thus to do, for the Glory of thy Name.*

* This Prayer is not commonly printed with the Palatine Catechiſm, but uſually at the End of the Old Pſalm Book.

Note.

THE title which we have given is from the edition of 1615; but we add the fuller one given by Dunlop :—

"A Catechiſm of Chriſtian Religion, Compoſed by *Zachary Urſin*, approved by *Frederick* III. Elector Palatine, the Reformed Church in the *Palatinate*, and by other Reformed Churches in *Germany;* and taught in their Schools and Churches: Examined and approved, without any Alteration, by the Synod of *Dort*, and appointed to be taught in the Reformed Churches and Schools of the *Netherlands:* Tranſlated into *Engliſh*, and printed *Anno* 1591, by publick Authority, for the Uſe of *Scotland;* with the Arguments and Uſe of the ſeveral Doctrines therein contained, by *Jeremias Baſtingius;* and ſometimes printed with the Book of *Common Order* and *Pſalm Book*. Acts viii. 38. Whoſoever ſhall be aſhamed of Mee, an of my Words, among this adulterous and ſinful Generation, of him ſhall the Sonne of Man be aſhamed alſo, when he cometh in the Glory of his Father with the holy Angels. Edinburgh, Printed by James Watſon, His Majeſty's Printer. MDCCXXI."

The translation given in Dunlop (which we follow) differs from that of 1615, though not materially. There are several translations of this Heidelberg or Palatine Catechism; and our Church seems not to have kept to one. In the edition of the Book of Common Order before us (1615), the Catechism is given alone; in that which Dunlop has followed, it has the "Arguments" and "Uses" of Bastingius. The former of these we have retained, omitting the latter, as making the work too bulky.

I have not been able to discover any Act of Assembly authorizing this Catechism, nor any reference to it in the history of our Church. One would like to know how and why Calvin came to be superseded by Ursin; Ursin, by Craig; and Craig, by our present Westminster Catechism.

Though the translation we use is good on the whole, yet it sometimes

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introduces needless expletives; as in the answer to question 18, we have "perfect redemption" instead of "redemption"; in that to question 20, "all his benefits" instead of "his benefits"; in that to question 21, "the merit and desert of Christ alone," instead of "merit of Christ alone;" in that to question 127, "deliver us from *all* evil," instead of deliver us from evil." In question 21, "affiance" is used for "trust," as the translation of the Latin *fiducia*.

To enable the reader to compare the two translations, we give the other version of one or two questions:—

"*Q.* 1. What is thine only comfort in life and death?

"*A.* That both in soule and body, whether I liue or die, I am not mine owne, but belong wholly vnto my most faithfull LORD, and Sauiour JESVS CHRIST: who by his precious blood most fully satisfying for my sinnes, hath deliuered me from all the power of the Deuill, and so preserueth me, that without the will of my heauenly Father, not so much as a haire may fall from my head: yea all things must serue for my safety. Wherefore by his Spirit also hee assureth mee of euerlasting life, and maketh mee ready, and prepared, that henceforth I may liue to him."

"*Q.* 21. What is faith?

"*A.* It is not only a knowledge, whereby I surely assent to all things which God hath reuealed vnto vs in his worde, but also an assured trust kindled in my heart by the holy Ghost through the Gospell, whereby I make my repose in God, being assuredly resolued, that remission of sinnes, euerlasting righteousnes and life is giuen not to others only, but to me also, and that freely through the mercy of God, for the merite of Christ alone."

"*Q.* 26. What beleeuest thou, when thou sayest, I beleeue in God the Father almighty, maker of heauen and earth.

"*A.* I beleeue the euerlasting Father of our Lord Jesvs Christ, who hath made of nothing heauen and earth, with all that are in them, who likewise vpholdeth and gouerneth the same by his eternall counsell and prouidence; to be my God, and my Father for Christ's sake: and therefore I do so trust in him, and so relie on him, that I may not doubt, but he will prouide all things necessarie both for my soule and body. And further, whatsoeuer euils hee sendeth on me in this troublesome life, hee will turne them to my safety, seeing both hee is able to doe it, as being God almighty, and willing to doe it, as being a bountifull Father."

"*Q.* 35. What beleeuest thou, when thou sayest, he was conceiued by the holy Ghost, and borne of the Virgine Marie?

"*A.* That the Sonne of God, who is, & continueth true & euerlaſting God, tooke the very nature of man, of the fleſh, & blood of the Virgine Marie, by the working of the holy Ghoſt, that withall he might be the true ſeede of Dauid, like vnto his brethren in all things, ſinne excepted."

"*Q.* 37. What beleeueſt thou when thou ſayeſt, he ſuffered!

"*A.* That he all the time of his life, which he led in the earth, but eſpecially at the end therof, ſuſteined the wrath of God, both in body & ſoule, againſt the ſin of all mankind, that hee might by his paſſion, as the only propitiatorie ſacrifice, deliuer our body & ſoule from euerlaſting damnation, and purchaſe vnto vs the fauour of God, righteouſnes, and euer-laſting life."

"*Q.* 129. What meaneth this particle, Amen!

"*A.* That the thing is ſure and out of doubt. For my prayer is much more certainly heard of God, then I feele in mine heart that I vnfainedly deſire the ſame."

The date of the Catechism itself is 1563. The reader will find it at full length, both in German and Latin, in Nimeyer's Collectio Confessionum, pp. 390–461. See Alting's historia de ecclesiis Palatinis; H. S. Van Alpen's Geschichte und Literatur des Heidelbergschen Katechismus; Nevin's History and Genius of the Heidelberg Catechism (American). The translations of this Catechism into various languages are very numerous; the paraphrases, commentaries, &c., still more so. For a summary of information respecting it, the reader can consult Herzog's Encyclopedia, Art. Heidelberg. The author of that article (Sudhoff) states that it is "historically certain that this Catechism was the joint production of Dr Caspar Olevianus and Dr Zacharias Ursinus. The one composed it in German, the other in Latin. The decree of Elector Frederick III., ordering its publication and use, was dated Jan. 1563."

Q. 85. p. 143, last line, "are preſented to the Church;" another translation has "reported to the Church;" another, "made known;" the German is *angezeigt;* and the Latin, *indicantur.* "Presented to the Church" is a term of ecclesiastical law still in use.

At p. 163, line 12 from foot, the pronoun *we* is improperly repeated; and this incorrectness occurs elsewhere. At p. 168, line 7, "the own" is probably for "thy own," or perhaps "their own," as in Balnaves on Justification we have "the lawe remaining in the owne perfection," *i. e.* its own. The prayers are of very various and uncertain authorship.

CRAIG'S CATECHISMS.

NOTE.

THE two following Catechisms are by Mr John Craig, who was first minister at Aberdeen (Scot's Apologetical Narration, p. 33; Calderwood, iii. p. 354), and then at Edinburgh. The former of these Catechisms is little known. It was first printed at Edinburgh by Henrie Charteris in 1581, and then reprinted at London in 1589. Our present reprint is from the London edition of 1597. It was thought too long by the General Assembly of 1591, and the author "contractit it in ſome ſhorter bounds" at their desire. In its shorter form it was used in the Church of Scotland till superseded by the Westminster.

John Craig was a man of eminence; brave, noble, and well educated, like so many of his brethren of that age. He was born about 1512, and lost his father the next year at Flodden. After an eventful, romantic, and devoted life, he died in 1600, aged eighty-eight. Our reprint of Craig's larger Catechism is from the London edition of 1597, printed by Robert Robinson; of his smaller Catechism, from Dunlop's Confessions.

A SHORTE SVMME OF THE WHOLE CATECHISME WHEREIN

the Queſtion is proponed and anſwered in few wordes, for the greater eaſe of the commoune people and children.

¶ Gathered by M. IOHNE CRAIG, Miniſter of GODS WORDE to the Kings M.

¶ IOHNE. XVII.

¶ This is Lyfe Eternall, to knowe thee the onely verie GOD, **& whome thow hast sent** IESVS CHRIST.

IMPRINTED AT EDINburgh, by Henrie Charteris, ANNO, M.D,LXXXI.

Cum Priuilegio Regali.

THE CONTENTS OF THIS BOOKE, DEUIDED INTO TEN PARTS.

—o—

1. THE Creation of man, and his firſt eſtate of innocencie, without death and miſerie.
2. The miſerable fall of man from God and his former eſtate vnder the bondage of ſinne, death, & all other kinde of miſeries.
3. The calling of man againe to repentance, and his third eſtate in Ieſus Chriſt, & how he ſhould honour his redeemer foure waies.
4. The firſt part of Gods honour is Faith, and here the beleefe and Faith is declared.
5. The ſecond part of Gods honour is obedience, and here the law is declared, and how it doth differ from the goſpell.
6. The third part of Gods honour is praier, which is declared in general, with an expoſition of the Lordes praier.
7. The fourth part of Gods honour is thankſgiuing, where the cauſes, the rule, and other circumſtances of thanks are declared.

8. The ordinarie inſtruments to ſaluation are theſe, the worde, the Sacraments, and Miniſtry of men, which are particularly declared.

9. The firſt cauſe of our Saluation, is Gods eternal election, and here the progreſſe of the ſame, and tow ends of all fleſh are declared.

10. A ſhorte and generall confeſſion of the true Chriſtian faith and religion, according to Gods word, ſubſcribed by the Kinges Maieſtie, and his houſhold, &c.

To the Professors of Chrısts

Goſpell at new ABERDINE, Maiſter Iohn Craig, *wiſheth the perpetuall comfort and* increaſe of the holy ſpirit to the end *of their battaile.*

MT is not vnknowne to ſome of you (deare brethren in the Lorde) that for your ſake chiefly, I took paines firſt, to gather this briefe Summe. Therefore willing now to ſet it out, and make it common to others: I thought good to recommend the ſame to you again in ſpecial, as a token of my goodwill towards you all, & as a memoriall of my doctrine, & earneſt labors beſtowed among you, and vpon that country for the ſpace of ſix yeares. Wherefore deſiring to heare of your profit and fruites of my laboures, I cannot, but of very loue and duetie, exhort you, not only to take this my labour in good part, but alſo to vſe it aright leaſt it be a witnes againſt you in the day of the lord. It ſhalbe very comfortable and fruitfull to you, if yee cauſe this ſhort ſumme to bee oft and diligently read in your houſe: for hereby yee your ſelues, your Children and Seruantes, maye profite more and more, in the principall points of your ſaluation. What neede ye have of this continuall exerciſe in your houſes, ye your ſelues, and I by experience can beare witneſſe of the great and groſſe ignorance of ſome among you, notwithſtanding the cleare light of the Goſpell of long was ſhining there. In handling of this

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matter, I haue ſtudied to my power, to bee plaine, ſimple, ſhort, and profitable, not looking ſoe much to the deſire & ſatisfaction of the learned, as to the inſtruction and helpe of the ignoraunt. For firſt, I have abſtained from all curious and harde queſtions, and next, I haue brought the queſtions and the anſweres to as fewe words as I could, and that for the eaſe of Children, and Common people, who cannot vnderſtand nor gather the ſubſtance of a long queſtion, or a long anſwere confirmed with many reaſons. And yet if any will exercife their houſholde in the common Catechiſme, (the which thing I exhort al men to doe) this my labour cannot hurt, but rather it ſhall be a great help to them, ſeeing I both gather the ſubſtance of the whole Catechiſme in few words, and alſo follow the ſame order, except a little in the beginning, and in the end, where certaine things are added, which all men (I hope) ſhal iudge to bee very profitable, and neceſſarie to bee knowne. There are alſo ſome queſtions and anſwers interlaced in ſundry places, but chiefly in the matter of the Sacraments, which ſerue greatly to the great vnderſtanding of the matter in hand. But if men wil bee both weary to learne the common Catechiſme, and alſo this briefe Summe: I cannot vnderſtande what good will they haue to knowe the right waye of their ſaluation. For certaine and ſure it is, that the reading or rehearſing (by word) of the Beliefe, of the Lordes prayer, the law, and number of the holy Sacraments, can profite nothing to ſaluation, without the right vnderſtanding & lively application of the ſame to our ſelues in particular: in the which only doth the true Chriſtian faith conſiſt. Wherefore I maruell greatly of the bruttiſhnes of many, who do glorie in faith, & yet neither haue they knowledg, nor feeling of the principal heades of our Chriſtian Faith, as their anſweres do teſtifie, when they are brought to any publique examination. But albeit the great multitude periſh in their wilfull ignorance, yet (I hope) ſome

ſhall profit by this my labour, taken for the Church of God, of the which I iudge you to be a part. Therefore take heede to your ſelues, and ſuffer no others to go before you in this ſpiritual exerciſe. For greater diſhonour it ſhalbe to you, if others ſhall profite more by this briefe ſumme, then yee, ſeing for your cauſe it was firſt written, taught among you: & now laſtly vnder your name come to the knowledge of others. Bee not of thoſe men, to whome al kinde of good doctrine is either hard and obſcure, or elſe ouer baſe and common. For as the one hath no will to learne, euen ſo the other would be fedde with ſome curioſitie or new doctrine. If anye man ſhall complaine of my obſcuritie in theſe ſhort anſweres, let him conſider how hard a thinge it is, to bee both ſhort and plaine, or yet to ſatisfie all mens deſire and iudgment in lighter matters, then this is. Alwaies if daies bee granted, I minde with the helpe of God, to make this ſumme more ample, and more plaine, if the brethren ſhall iudge it needful. In the meane time, I deſire all men to take this my trauaile in good parte, and uſe it to the edification of the Church, and glory of our God,

To whome be all honour and praiſe
for euer and euer
Amen.

At Edenburgh, the xx. of Iuly,
in the yeare 1581.

To the Reader.

—o—

MARUAILE not (gentle reader) that I aledge no authoritie of the ſcriptures nor fathers, for the confirmation of this doctrine, ſeing my purpoſe is not ſo much to inſtruct our prophaine *Atheiſtes* and *Apoſtates*, as to put our brethren in memory of that doctrin, which they daily heare confirmed (in our ordinarye teaching) by the ſcriptures and conſent of the godly Fathers.

Alwaies if either the brethren, or other would haue further confirmation of this doctrine, let them reade the *Inſtitution of M. Iohn Caluine*, & other godly men, who haue written aboundantly for the defence of this doctrin, according to the ſcriptures of God. I doubt not but good men, and ſuch as are perſwaded of the truth, will take this mine excuſe in the beſt part, and giue thanks to God for my labour, taken for their comfort. But as for the godles band of *Atheiſts* and *Apoſtates* whome God hath ordained to deſtruction, I care not what they ſhall iudge of this my ſimple wryting, & paines taken for the inſtruction of the ignorant, I would maruale greatly of the ſucceſſe of our doctrine, which is not impugned & purſued by men, to the ſight of the worlde (of great eſtimation & iudgment,) if the

ſame had come to paſſe to the Prophets and Apoſtles in their age, whoſe doctrine and religion was moſt falſele impugned, and cruelly perſecuted by the ſonnes of perdition. Of this we are forewardned by the Apoſtles, that men, after the witneſſing of the truth, ſhall depart to their vomite againe, and become traitors and perſecutors of Gods truth, which they profeſſed afore with vs. When we ſee this fiery triall, and fearefull iudgement in the Church, let vs examine our ſelues betime, and call to God for conſtancie in the truth, and praiſe his iuſtice, in the blinding of thoſe that in ſo great a light, willingly & maliciouſly delight in darknes, and blaſpheme the way of righteouſnes. Of this ſort are ſundry of our nation, whoſe blaſphemous writinges come dalie to our hands, to the triall of our faith and conſtancie, to the further blinding of the reprobate, and their greater condemnation in the day of our Lord Ieſus Chriſt. To whome with the Father and the holie Spirit, bee all honour and praiſe eternally. Amen.

Of the Creation and first Estate of Mankind.

—o—

Queſt. WHO made man and woman?
A. The eternal God of his goodnes. Mat. 19. 4.
Q. Whereof made he them? Eccle. 12. 7.
A. Of an earthly bodie, and an heavenly Spirite. Gen. 1. 26.
Q. To whoſe image made he them?
A. To his owne Image. Ephe. 4. 24.
Q. What is the Image of God?
A. Perfect uprightneſſe in body and ſoule.
Q. To what end were they made? Act. 17. 27.
A. To acknowledge and ſerue their maker.
Q. How ſhould they have ſerued him?
A. According to his holy will.
Q. How did they know his will?
A. By his Workes, Word, and Sacraments. Pſal. 19.
Q. What libertie had they to obey his will?
A. They had free will to obey and disobey.
Q. What profit had they by their obedience? Gen. 1. 27.
A. They were bleſſed and happie in bodie and ſoule.
Q. Was this felicitie giuen to them only?
A. No, but it was giuen to them, and their poſteritie.
Q. With what condition was it giuen?

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A. With condition of their obedience to God.

Q. Why was ſo ſmall a commandement giuen?

Gen. 2. 17. *A.* To ſhewe Gods gentlenes, and to trie mans obedience.

Q. What auaileth to know this felicity loſt?

A. Hereby we know Gods goodneſſe, and our ingratitude.

Q. But we cannot come to this eſtate againe.

Gen. 5. 15. *A.* We come to better eſtate in Chriſt.

Q. What ſhould we learne of this diſcourſe?

A. That the Church was firſt planted, bleſſed & made happie, through obedience to Gods word.

2. *Of the fall of man from God and his ſecond eſtate.*

Q. WHAT brought them from that bleſſed eſtate?

Gen. 3. 5, 6. *A.* Satan, and their owne inconſtancie.

Q. How were they brought to that inconſtancie?

Gen. 2. 1, 2. *A.* Through familiar conference with Satan against the word.

Q. What thing did Satan firſt ſeeke of them?

Gen. 3. 4. *A.* Diſtruſt and contempt of Gods word.

Q. Wherefore did he begin at their faith?

Abac. 2. 4. *A.* Becauſe he knewe it was their life.

Q. How could they conſent to their owne perdition?

2 Cor. 11. 3 *A.* They were deceived by the craft of Satan.

Q. What was the craft of Satan here?

A. He perſwaded them that good was evil, and evil was good.

Q. How could they be perſwaded, hauing the Image of God?

A. They had the Image, but not the gift of conſtancie.

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Q. What things loſt they through their fall?

A. The fauour and Image of God, with the uſe of the creatures. Gen. 3. 17.

Q. What ſucceeded the loſſe of the favour and Image of God?

A. The wrath of God, and originall ſinne. Gen. 3. 14.

Q. What thing is originall ſinne? Rom. 5. 19.

A. The corruption of our whole nature. Rom. 7.

Q. How doth this ſinne come to vs?

A. By naturall propagation from our first Parents. Iob. 14. Psal. 51.

Q. What are the fruites of this ſinne?

A. All other ſinnes which we commit. Rom. 7. 8. & 23.

Q. What is the puniſhment of this ſinne?

A. Death of bodie and ſoule, with all other miſeries. Rom 5. 14.

Q. What other thinge did followe vpon this ſinne?

A. A curſe vpon the creatures, and our baniſhment from the vse of them. Gen. 3. 17.

Q. But the most wicked vſe them abundantly.

A. That is with teſtimonie of an evil conſcience. Tit. 1. 5.

Q. Theſe paines were ouer great for eating of the forbidden fruit?

A. Their ſinne was not eating of the fruite ſimply.

Q. What thing then properly was their ſinne?

A. Infidelity, pride, and open rebellion to God.

Q. How can that be proued?

A. They conſented to Sathans lies, miſtruſted Gods worde, and ſought to bee equall with God.

Q. Wherefore are we puniſhed for their ſinne?

A. Wee are puniſhed for our owne ſinne, ſeing we are all in them, ſtanding and falling with them. Gen. 3. 1, 2, 3, &c.

Q. In what eſtate is all their poſteritie?

A. Under the ſame bondage of ſinne. Rom. 5. 19.

Q. What natural freedome haue we?

A. We have freedome to ſinne, and offende our God. Gen. 6. 5.

CRAIG'S CATECHISM.

Rom. 1. 7. *Q.* Haue we not power to ſerue and pleaſe God?

Gen. 8. 21. *A.* None at all, til we be called and ſanctified.

Q. Haue we loſt our minds and wils?

A. No, but we have loſt a right minde, and a right will.

Heb. 11. 6. *Q.* Naturall men may doe many good deeds?

A. Yet they cannot pleaſe God without faith.

Rom. 11. 32. 1 Pet. 4. 5. *Q.* Why did God ſuffer this fall of man?

A. For the declaration of his mercie and Justice.

Q. Declare that.

A. By his mercie the choſen are deliuered, and the reſt puniſhed by his Juſtice.

3. *Of mans reſtitution againe, and his third eſtate.*

Q. WHO called our Parents to repentaunce?

A. God only of his infinite mercie.

Q. What did they when he called them?

Gen. 3 5. *A.* They hid and excuſed themselues.

Gen. 3. 8. & 12. *Q.* But it was fooliſhnes to flie from God?

Gen. 3. 10. *A.* Such is the fooliſhnes of all his poſteritie.

Q. How were they conuerted to God?

A. By the almightie power of Gods ſpirite.

Q. How did the ſpirit worke their converſion?

A. He printed ye promiſe of mercy in their harts.

Q. What was their promiſe of mercie?

Gen. 3. 15 *A.* Victorie in the ſeed of the woman againſt the Serpent.

Q. Which is the ſeed of the woman?

Luke 1. 31. Gal. 4. 4. 1 Cor. 6. 11 1 Pet. 1. *A.* Jeſus Chriſt, God and man.

Q. How was his poſteritie conuerted to God?

A. By the ſame ſpirit and promiſe.

Q. May we vnderſtand and receiue the promiſe by our ſelues?

CRAIG'S CATECHISM.

A. No more then blind and dead men may ſee and walke.

Q. What more is required for our conuerſion to God? 2 Cor. 3. 5.

A. He muſt lighten our mindes, and mollifie our hearts, that we may underſtand, receive, and retaine his promiſe. Act. 16. 14. Eph. 5. 8.

Q. But *Adam* did knowe his ſinne and Gods voice.

A. Yet that knowledge brought him not to repentance.

Q. What was the cauſe of that?

A. For the feeling of mercy was not yet given to him.

Q. What then is knowledge, calling, accuſation, and conuicting?

A. A way to deſperation, if mercy be not apprehended. Gen. 4.

Q. What if mercie be offered and apprehended?

A. Then theſe things are the beginning of our repentance. 2 Sam. 12.

Q. How did *Adam* and his poſteritie receive the promiſe? Gal. 2. 23.

A. Onely through their owne lively Faith in Chriſt. Heb. 11. 33.

Q. What thing was their faith? Heb. 11. 1.

A. A ſure confidence in Gods mercy through Chriſt to come.

Q. Who wrought this faith in them aboue nature?

A. Gods ſpirit through the Preaching of the promiſe.

Q. What is this promiſe called in the Scripture?

A. The goſpell or glad tidings of ſaluation.

Q. Then the Goſpell was preached in Paradiſe?

A. No doubt, and alſo the law. Gen. 3. 15.

Q. What neede was there of them both?

A. By the law they were accuſed and humbled, and thorough the Goſpel comforted and delivered. Gen. 3. 15. & 2. 17.

Q. What thing then was the law and the Goſpell?

A. Inſtruments of Gods ſpirit to the ſaluation of man. Gal. 3. 24.

Q. Wherein ſtood their ſaluation?

A. In remiſſion of their ſinnes, and reparation of Gods image.

CRAIG'S CATECHISM.

Q. What followed vpon the repairing of that image?

A. A continuall battell both within and without.

Rom. 7. 9.

Q. From whence doth this battell proceede?

A. From the two contrary Images in mankinde.

Q. What are theſe Images?

A. The Image of God, and the Image of the Serpent.

Q. What ſhall be the end of this battell?

A. Victorie to the ſeed of the Woman, and deſtruction to the ſeed of ye Serpent in mankind.

Q. Was all Adams poſteritie deliuered and reſtored?

Rom. 4. 3. John 17. 31.

A. No, but they only who beleued the promiſe.

Q. To what end were theſe deliuered?

A. To acknowledge and ſerue their God.

Q. Wherein stood their ſeruice chiefely?

A. In the exerciſe of faith and repentaunce.

Q. What rule gave he them for this purpoſe?

A. His moſt holy word and Scriptures.

Q. What things were contained in the word given to them.

A. The Law, the Goſpell, and the Sacraments.

Q. What did the law to them?

Rom. 7. 7.

A. It ſhewed their ſinne, and the right way to know and ſerue God.

Q. What did the Goſpell?

A. It offered to them mercie in Chriſt.

Q. What did the ſacramentes to them?

Gen. 17. 11.

A. They did helpe their faith in the promiſes of God.

Q. Was this order kept in the olde Teſtament?

A. No doubt, as Moſes and the Prophets beare witneſſe.

Q. What ſhould we geather of this diſcourſe?

Ephe. 2. 20.

A. That the Church was euer grounded vpon the word of God.

Q. What followeth vppon the corruption of the word?

A. The corruption of the true religion, and church at all times.

CRAIG'S CATECHISM.

Q. Was the faith and religion of the Fathers different from our faith?

A. Not in ſubſtance but in certaine circumſtances. 1 Cor. 10. 1.

Q. What is the ſubſtance?

A. The couenant of Jeſus Chriſt. Gen. 3. 15.

Q. Why call we it the old Teſtament?

A. In reſpect of the obſcure ſhadows and figures ioyned with the doctrine and religion. Col. 2. 17.

Q. What profit came to the Fathers at all times through faith?

A. By this way onely they were bleſſed and happie. Heb. 11. 1, &c.

Q. Wherein did the vnhappines of men ſtand?

A. In the miſknowledge of the true God. 2 Thes. 1. 8.

Q. Are we in the ſame eſtate?

A. No doubt, as our maiſter doth teſtifie.

Q. When know we God aright?

A. When we giue to him his due honour.

Q. What are the chiefe points of his due honour?

A. Faith, obedience, prayer, and thanks, with their fruites.

4. *The firſt part of Gods honour.*

Q. WHY is faith put in the firſt place?

A. Becauſe it is the mother of all ye reſt.

Q. What doth faith worke in vs?

A. It moueth vs to put our whole confidence in God.

Q. How may we be mooued to doe this?

A. By the knowledge of his power and goodnes.

Q. But we are vnworthie and guiltie?

A. Therefore we apprehend his promiſe in Chriſt.

Q. Which are the principall heades of his promiſſe?

A. They are contained in our beliefe, called the Creede of the Apoſtles.

CRAIG'S CATECHISM.

Q. Reherſe the beliefe, or Creede of the Apoſtles.

A. I BELEEUE in God the Father almightie, maker of heauen and earth.

AND in Jeſus Chriſt his onely Sonne our Lord, who was conceiued by the holy Ghoſt: borne of the virgine Mary: ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell.

He roſe againe the third day from death: He aſcended into heauen, and ſitteth at the right hande of God the Father almightie. From thence he ſhall come to iudge the quick and the dead.

I beleeue in the holy Ghoſt.

THE holy Church vniuerſall, the Communion of Saints: the forgiuenes of ſinnes: the riſing again of the bodies, and the life euerlaſting.

Q. Why is it called the Creede of the Apoſtles?

A. Becauſe it agreeth with their doctrine and time.

Q. Into how many parts is it deuided?

A. Into foure principall parts.

Q. What are we taught in the firſt part?

A. The right knowledge of God the Father.

Q. What are we taught in the ſecond part?

A. The right knowledge of God the Sonne.

Q. What are we taught in the third part?

A. The right knowledg of God the holy Spirit.

Q. What are we taught in the fourth part?

A. The right knowledge of the Church, and gifts giuen to it.

Q. How many gods be there?

Ephe. 4. 6. 2 Cor. 1. 18. Mat. 28. 19.

A. Only one eternall God, maker of al things.

Q. Why then name we God thriſe here?

A. Becauſe there are three diſtinct perſons in the Godhead.

Q. Wherefore is the father put in the firſt place?

CRAIG'S CATECHISM.

A. Becauſe he is the fountaine of all things.

Q. Why is the Sonne put in the ſecond place?

A. Becauſe he is the eternall wiſdome of the Father, begotten before all beginnings. Heb. 1.

Q. Why is the ſpirit put in the third place? Iohn 15. 26.

A. Becauſe hee is the power proceeding from the Father and the Sonne.

Q. Why is the church put in the fourth place?

A. Becauſe it is the good woorke of theſe three perſons.

The firſt part of our beliefe.

Q. WHY is it ſaid particularly, I beleeue?

A. Becauſe every one ſhould liue by his owne faith. Heb. 2. 4.

Q. Should euery one know what he beleeueth?

A. Otherwiſe he hath not true faith.

Q. Are we bound to confeſſe our faith openly.

A. Yes no doubt, when time and place doth require. 1 Pet. 3 15.

Q. Is it inough to beleeue that there is a God? Iohn 17. 3.

A. No, but we muſt know who is the true God.

Q. Is it inough to know who is true God?

A. No, but we muſt know alſo what hee will be to vs.

Q. How may we know that?

A. By his promiſe, and works done for our comfort.

Q. What doth he promiſe to vs?

A. To be our louing father and ſauiour. 2 Cor. 6. 18.

Q. What craueth this promiſe of vs?

A. A full truſt and confidence in him.

Q. What thing then doth mooue vs to beleeue in God?

A. A ſence and feeling of his fatherly loue.

Q. How call we him Father?

A. In reſpect of Chriſt, and of our ſelues.

Q. Declare how that is?

CRAIG'S CATECHISM.

A. He is Chriſtes father by nature, and ours by grace through him.

Ephe. 12. 1.

Q. How then are we called the ſons of wrath?

A. In reſpect of our naturall eſtate by ſinne.

Q. When are we aſſured to be his ſonnes?

A. When we beleeue in his fatherly loue.

Q. Why make we mention here of his power?

A. To aſſure vs that he can and will ſaue vs.

Q. Of what power meane we here?

A. Of ye power which diſpoſeth all things.

Q. What ſhould the knowledge of this work in vs?

A. Humilitie, confidence, and boldnes.

Q. Why begin we at his fatherly loue and power?

A. Becauſe they are the chiefe grounds of our faith.

Q. Declare that more plainely?

A. By theſe two, we are perſwaded of all the reſt of his promiſes.

Q. What is meant here by heauen and earth?

A. All the creatures in heauen and earth.

Q. Whereof made he all theſe creatures?

Heb. 11. 3.

A. He made them all of nothing by his word.

Q. Wherefore did he that?

A. To ſhew his infinite power.

Q. Wherefore then did he occupie ſix daies?

A. That he might the better conſider him in his workes.

Q. Wherefore are they put in our beliefe?

A. To bear witnes to vs of their Creator.

Q. What things do they teſtifie of him?

A. That he is infinite in power, in wiſedome, and goodnes.

Q. What other things doe they teach vs in ſpeciall?

A. His fatherly care and providence for vs.

Q. Who ruleth and keepeth all things made?

A. The ſame eternall God, that made them.

Q. Who maketh all theſe fearefull alterations in nature?

A. The hand of God, either for our comfort or punishment?

Q. Who ruleth Satan and all his instruments?

A. Our God also, by his almightie power and providence.

Q. What comfort haue we of this?

A. This comfort, that nothing can hurt vs, without our fathers good will.

Q. What if Satan and his should haue freedome ouer vs?

A. We should be then in a most miserable estate.

Q. What should this fatherly care worke in vs?

A. Thankes for all things that come to vs.

Q. What other things should it worke?

A. Boldnes in our vocation against all impediments.

Q. Who ruleth sin which is not of God?

A. He only ruleth al the actions, and defections that come to passe in heauen and earth.

Q. Wherefore beleeue we that?

A. Because he is God almightie aboue his creatures.

Q. But sinne is not a creature?

A. Yet he were not almightie, if he did not rule it.

Q. Is God partaker of sin when he ruleth sin?

A. No, for he worketh his owne good worke by it.

Q. Are the wicked excused thorough their good workes?

A. No, for they worke their owne euill work.

Q. Why are they not excused, seing Gods will concurreth with them?

A. They meane one thing and God an other.

Q. What meane they in their actions?

A. A contempt of God, and hurt of his creatures.

Q. What meaneth God, vsing them, and their sinne?

A. The triall of his own, or punishment of sin.

Q. What should we learne by this discourse?

A. To feare onely the Lord our God.

CRAIG'S CATECHISM.

Q. What ſhall we iudge of them that vſe familiaritie with Satan?

A. They denie this firſt article of our beliefe.

Q. May we not coniure Satan to reueale ſecrets?

Iohn 8. 44. *A.* No: for he is the author of lies.

Q. But he oftentimes ſpeaketh the truth.

A. That is to get the greater credit in his lies.

Q. May we not remooue witchcraft with witchcraft?

A. No: for that is to ſeeke helpe at Satan.

The ſecond part of our Beliefe.

Q. What things learne we in the ſecond part?

A. The truth and iuſtice of God in our redemption?

Q. Who is our redeemer, and who redeemed vs?

A. Jeſus Chriſt who redeemed vs by his death.

Q. What kind of perſon is he?

A. Perfect God and perfect man.

Q. Wherefore was he both God and man?

A. That he might be a meete mediator for vs.

Q. Why was this name Ieſus, or Sauiour given onely by God?

Mat. 1. 21. *A.* To aſſure vs the better of our Saluation by him.

Q. Is there any vertue in this name?

A. No, but the vertue is in the perſon.

Q. Wherefore was he called Chriſt, or annointed?

A. He was annointed King, Prieſt, and Prophet for us.

Q. To what purpoſe do theſe titles ſerue?

A. Hereby is expreſſed his office, and how hee ſaued us.

Q. Declare that more plainely?

A. He ſaued vs by his Kingdome, Prieſthood, and propheſie.

Q. How may this be proued?

CRAIG'S CATECHISM.

A. By the annointing of kings, prieſts, and prophets, which were figures of his annointing.

Q. Was Chriſt anointed with materiall oyle? Iohn 3. 34.

A. No, but he was annointed with the gift of the ſpirit without meaſure.

Q. What maner of kingdome hath he?

A. It is Spirituall, pertaining chieflie to our ſouls.

Q. Wherein doth his kingdome conſiſt?

A. In Gods word and his holy ſpirit?

Q. What things get we by the word and ſpirit?

A. Righteouſnes and life euerlaſting.

Q. What thing is his prieſthode?

A. An office appointed for the ſatisfaction of Gods wrath.

Q. How did he ſatisfie Gods wrath for vs?

A. By his obedience, praier, and euerlaſting ſacrifice.

Q. How is he called our onely Prophet?

A. He euer was, is, and ſhalbe the onely teacher of the Church. Iam 4. 12.

Q. What then were the Prophets and the Apoſtles?

A. All theſe were his diſciples and ſeruants.

Q. Wherefore were all theſe honorable offices giuen to him?

A. That thereby he might deliuer vs from ſin.

Q. Declare that particularly in theſe 3 offices.

A. By his kingly power we are free from ſin, death, and hell.

Q. But we may eaſily fall into ſinne again?

A. Yet by the ſame power we ſhall riſe, and get the victory.

Q. The battell is very hard?

A. We fight not in our owne ſtrength.

Q. What is our armour and ſtrength?

A. The power and ſpirit of Chriſt in vs.

CRAIG'S CATECHISM.

Q. What profit commeth to vs through his Prieſthood?

A. Hereby he is our mediatour, and wee are Prieſts alſo.

1 Pet. 2. 5. *Q.* How are we made Prieſts.

Heb 10 22. *A.* By him we haue freedom to enter in before God, and offer up our ſelues and al that we haue.

Q. What kind of ſacrifice is this?

A. A ſacrifice of thankſgiuing onely.

Q. May we not offer Chriſt againe for our ſins?

A. No, for Chriſt cannot die againe.

Q. What profit haue we of his profeſie?

A. Hereby we know moſt plainely his fathers will.

Q. What other profit haue we?

Heb. 12. *A.* All reuelations and propheſies are finiſhed.

Q. But ſome things are not yet fulfilled?

A. That is true, but we ſpeake of things pertaining to his firſt comming.

Q. Wherefore was he called his only ſonne?

A. Becauſe he is his only ſonne by nature.

Q. Yet is he called the first begotten among many brethren?

Rom. 8. 29. *A.* That is in reſpect of his communicating with us.

Mat. 1. 20. *Q.* Why is he called our Lord?

A. Becauſe he beareth rule over us, and is head to man, and Angell.

Q. Wherefore was he conceiued by the holy Ghoſt?

A. That he might bee without ſinne, and ſo ſanctifie vs.

Q. What if he had been a ſinner!

A. Then could he not haue deliuered vs.

Q. Was he onely made free from ſinne?

A. No, but he was alſo repleniſhed with the holy ſpirit

Iob 3. 10. without meaſure.

Q. Why was the fulneſſe of the ſpirit given to him?

A. That he ſhould beſtow of the ſame upon vs.

Q. Why was he made man like vnto vs?

A. That he might dy for vs in our own nature.

Q. What thing followeth vpon his incarnation?

A. That life and righteouſnes is placed in our fleſhe. John 1. 16.

Q. May not this life be loſt, as it was in Adam?

A. No: for our fleſh is ioyned perſonally with the fountaine of life.

Q. Then all men are ſure of this life?

A. Not ſo, but onely they which are ioyned with him ſpiritually.

Q. What auaileth then our carnall vnion with Chriſt?

A. Nothing, without our ſpiritual union with him.

Q. What ſerveth his mother's virginitie? Mat. 1.

A. It is a seal of his miraculous conception.

Q. Was he holy through her virginitie?

A. No, ſeeing her whole nature is corrupted.

Q. Wherefore is ſhe named in our beliefe?

A. That we may know his tribe and familie.

Q. What can that helpe our faith?

A. Hereby we may know him to be the Sauiour promiſed.

Q. Of what tribe and houſe was he promiſed? Gen. 49. 20.

A. Of the tribe of Juda, and houſe of Dauid. Iohn 10. 18.

Q. How did he redeeme vs?

A. He ſuffered death for vs willingly, according to Gods decree.

Q. Why ſuffred he vnder the form of iudgement.

A. To aſſure vs the better that we are free from Gods iudgment.

Q. But the iudge Pilate did pronounce him innocent? Iohn 18. 38.

A. That made greatly for our comfort.

Q. What comfort haue we by it?

A. That he died not for his own ſinnes, but for ours. Rom. 4. 28.

Q. But the iudge meant no ſuch thing?

A. We looke not what he meaned, but what God meaned by his wicked iudgement.

CRAIG'S CATECHISM.

CRAIG'S CATECHISM.

Q. Wherefore did he ſuffer vpon the croſſe?

A. To aſſure vs, that he took our curſe vppon himſelfe.

Gal. 3. 13. *Q.* What aſſurance haue we of this?

A. Becauſe that kind of death was accurſed of God.

Q. Was he alſo curſed of God?

A. No, but he ſuſtained our curſe.

Q. Was he guiltie before God?

A. No, but he ſuſtained the perſon of guiltie men.

Q. What comfort haue we of this?

A. Hee remooued our curſe, and gaue to vs his bleſſing.

Q. In what part did he ſuffer?

A. Both in bodie and ſoule.

Q. Wherefore that?

A. Becauſe we were loſt both in body and ſoule.

Q. What ſuffered he in his ſoule?

Mat. 27. 46. *A.* The fearefull wrath and angry face of God.

Act. 2. 24. *Q.* What paine was that?

A. The dolours of death, and paine of hell.

Q. How know we that?

Heb. 5. 7. *A.* By his praying, ſweating, and ſtrong crying with teares.

Q. How did he ſuſtaine theſe paines?

A. Through faith, patience, and prăier to his father.

Q. How doe the damned ſuſtaine theſe paines in hell?

A. With diſpared and continuall blaſphemie.

Q. When did Chriſt deſcend to hell?

A. When he ſuſtained theſe fearefull paines vpon the croſſe.

Q. Why did God puniſh an innocent man ſo grievouſly?

A. Becauſe he took vpon himſelfe the burthen of our ſinnes.

Q. Was God content with his ſatisfaction?

A. No doubt, for he of his mercy did appoint it.

Act. 20. 25. *Q.* Was his death alſo needfull for our redemption?

A. Otherwiſe the decrees and the figures in the law had not bene fullfilled.

Q. If he died for vs why die we?

A. Our death is not now a puniſhment for our ſinnes.

Q. What other thing can it be?

A. It is made (through his death) a readie paſſage to a better life.

Q. What ſhould we learne by all theſe fearefull paines.

A. To know the terrible wrath of God for ſin, and how deare we are bought. 1 Pet. 1. 18, 19.

Q. What comfort haue we by theſe ſufferings of Chriſt our redeemer.

A. This, that the faithfull members of Chriſt ſhall neuer ſuffer them.

Q. But we were oppreſſed by the curſe of the law?

A. It is true, but Chriſt tooke it upon himſelfe and gaue vs the bleſſing. Col. 2. 14.

Q. What profit get we in ſpecial by his death?

A. It is a ſufficient and euerlaſting ſacrifice for our ſinnes.

Q. What doth this ſacrifice work perpetually?

A. It remoueth all things, and reſtoreth all good things.

Q. Is there any Prieſt and ſacrifice for ſin now? Heb. 20. 14.

A. None at al, for Chriſt hath ſatisfied once for all.

Q. But yet in our nature there are many ſpots?

A. Chriſtes bloud therefore doth perpetually waſh them away.

Q. The memorie and token of our ſinnes may affray vs?

A. All puniſhments due for them, were taken away by the ſuffering of Chriſt.

Q. But yet we finde ſinne working in vs?

A. The death of Chriſt doth kill the tyrannie of it. Rom. 6. 3, 4.

Q. Alwaies it remaineth in vs to the end?

A. Yet through faith it is not imputed to the members of Chriſt. Rom. 4. 7, 8.

CRAIG'S CATECHISM.

Q. Wherefore was he buried?

A. To aſſure vs the better of his death.

Q. What doth his buriall teach vs?

A. Continuall mortification of ſinne.

Q. Why did he riſe before vs?

A. To aſſure vs of his victory ouer death for vs.

Q. What fruite get we by his victorie?

1 Cor. 15. 16, 17. *A.* Hereby we are brought in a ſure hope of life eternall. It worketh newneſſe of life in vs here. And it ſhall raiſe up our bodies againe in the latter day.

Iohn 14. 2. *Q.* Why did he aſcend into heaven before vs?

A. To take poſſeſſion of our inheritance in our name.

Mat 28. 20. *Q.* But he ſaid, I ſhall be with you to the end?

A. He ſpake that of his ſpirituall preſence.

Q. What doth he there now for vs?

Rom. 8. 34. *A.* He maketh continuall interceſſion for vs.

Q. What kinde of interceſſion is it?

A. It is the continuall mittigation of his Fathers wrath for vs, through the vertue of his death.

Q. Is hee our onely interceſſour, and Mediatour?

A. No doubt, ſeeing he only died for vs.

Q. What meaneth his ſitting at the right hand?

A. The power he hath in heauen and earth.

Q. What comfort haue we by his power and authoritie?

A. That we are in ſafety vnder his protection.

Q. For what cauſe will he come againe?

A. To put a finall end to our redemption.

Q. What ſhall be that end?

A. Eternall joy or miſery to euery man.

Q. Is not that done in euery mans death?

A. No, for the bodies remaine yet vnrewarded.

Q. Shall there not be a middle ſtate of men?

A. No, but al ſhal be brought to theſe two ends.

CRAIG'S CATECHISM.

Q. Wherefore ſhall that be, ſeeing ſome are better and ſome are worſe?

A. All ſhall be iudged euill, which are not the members of Chriſt.

Q. But howe can the quicke be iudged before they die?

A. Their ſodaine chaunge ſhall be in ſteade of death vnto them. 1 Thes. 4. 17.

Q. But all fleſh ſhould goe to the duſt againe?

A. Ordinarily it is done ſo, but here is a ſpeciall cauſe.

Q. What comfort haue wee of the perſon of the Iudge?

A. Our Sauiour, Aduocate, and Mediator, ſhal only be our Iudge.

Q. What ſhould the meditation of this Article worke in vs?

A. The contempt of all other pleaſures, and a delight in heauenly thinges.

Q. Who ſhall be ſaued in that day?

A. All that are made here the members of the Church.

Q. Who maketh vs members of Chriſt?

A. Gods holy ſpirit only working in our hearts.

The third part of our Beliefe.

Q. What thing is the holy ſpirit?

A. He is God, equall with the Father, and the Sonne. Ioh. 15. 26.

Q. From whence doth he proceed?

A. From the father and the Sonne.

Q. What is his office in generall?

A. He putteth all thinges in execution, which are decreed by Gods ſecret counſell.

Q. What thing doth he in the order of nature?

A. He keepeth al things in their natural eſtate.

Q. From whence then come al theſe alterations.

A. From the ſame ſpirit, working diuerſly in nature.

Q. Is then the ſpirit but nature?

A. Not ſo, for he is God, ruling and keeping nature.

Q. What doth he in the worldly kingdomes?

A. Hee doth raiſe and caſt them downe at his pleaſure.

Q. Why are thinges attributed vnto him?

A. Becauſe he is the power and hand of God.

Q. What doth he in the kingdome of Chriſt?

A. He gathereth all Gods elect to Chriſt.

Q. Why is he called holy?

A. Becauſe he is the fountaine of holines, and maketh vs holy.

Q. When and how doth he this?

A. When by his mightie power hee ſeparateth vs from our naturall corruption, and dedicateth vs to godlines.

Q. What thing is this naturall corruption.

A. A blindnes of minde, hardnes of hart, and contempt of God.

Q. How doth he dedicate vs to godlines?

A. Hee lightneth our mindes, mollifieth our harts, and ſtrengtheneth vs.

Q. What thing then is all fleſh without the ſpirit of God.

A. Blind and dead in al heauenly things.

Q. What other names hath he in the ſcriptures?

A. He is called the ſpirit of faith, regeneration, ſtrength, and comfort. Ephe. 2. 29.

Q. Why are theſe names giuen to the holy Ghoſt?

A. Becauſe he worketh all theſe things in vs.

Q. How are theſe graces called?

A. Sanctification, regeneration, or new birth and ſpirit.

Q. Howe is our corrupted eſtate called?

A. The old man, old Adam, fleſh and blood.

Q. What followeth vpon our ſanctification?

A. A continuall battell betwixt the ſpirit and the fleſh. Rom. 7. 15.

CRAIG'S CATECHISM.

Q. Who doth ſtrengthen and keep vs in the battell?
A. The ſame ſpirit who alſo giueth victory in the end.
Q. What is this battell to vs?
A. A ſure ſeale of the preſence of the holy ſpirit.
Q. What battell hath the old man in himſelfe?
A. None at all againſt ſin and wickednes.
Q. In whom then is this battell?
A. Onely in the members of Chriſt and hys Church, through the preſence of the ſpirit.

The fourth part of our Beliefe.

Q. What is the Church which we confeſſe here?
A. The whole company of Gods elect called and ſanctified. 1 Cor. 2.
Q. Doe we beleeue in his Church?
A. No, but we beleeue onely in our God.
Q. What thing then beleeue we of his Church?
A. That it was, is, and ſhalbe to the end of the world.
Q. What need we to beleeue this?
A. For our great comfort and the glory of God.
Q. Declare that plainely?
A. The loue of the Father, the death of Chriſt, and the power of the ſpirit ſhall euer worke in ſome.
Q. What thing followeth vpon this?
A. The Glorie of God, and confuſion of Satan with our comfort.
Q. Why is the Church onely knowne to vs by Faith?
A. Becauſe it containeth onely Gods electe, which are onely knowne to himſelfe. 2 Tim. 2. 19.
Q. When and how may we know them?
A. When we ſee the fruites of election and holines in them.

CRAIG'S CATECHISM.

Q. In what reſpect is the Church called holy?

A. In reſpect of our iuſtification, and ſanctification.

Q. How differ theſe two Graces?

A. The firſt is perfect, and the ſecond vnperfect.

Q. What is the cauſe of that diuerſitie?

A. The firſt is in Chriſt, the ſecond in vs.

Q. Are not both theſe giftes ours?

A. Yes no doubt, ſeeing Chriſt is ours.

Q. May wee not come to a full perfection in this life?

Col. 5. 17. *A.* No, for the fleſh doth rebell continually againſt the ſpirit.

Q. Why doth not the ſpirite ſanctifie us perfectly?

A. Leaſt we ſhould miſknowe our former captivitie, and redemption?

Q. What admonition haue we of oure eſtate?

A. We ſhould be humble, repent and be thankfull to our God.

Q. Why is the Church called vniuerſall?

A. Becauſe it is ſpread through the whole world.

Q. Howe many Churches bee there in the world?

A. One Church, one Chriſt: as one body and the head.

Q. Is it bound to any particuler time, place, or perſons?

A. No, for then it ſhould not be vniuerſall.

Q. What is the communion of Saints?

A. The mutuall participation of Chriſt, and his graces among his members.

Q. What followeth vpon this communion?

A. A ſpirituall vniting and communion among all Chriſts members.

Q. Whereupon is this communion grounded?

A. Upon their vnion with Chriſt their head.

Q. Who maketh our vnion with Chriſt, and among themſelues?

A. The holy ſpirit by his mighty power.

CRAIG'S CATECHISM.

Q. Is there any ſaluation without this communion?

A. None at all, for Chriſt is the ground of ſaluation.

Q. May men be ioyned with Chriſt, and not with his Saints?

A. No, nor yet with the Saints, if not with Chriſt.

Q. What then ſhould be our principall care?

A. To hold faſt our union with Chriſt our head.

Q. What followeth vpon that?

A. Then of neceſſitie we are ioyned with al his Saints, and Church.

Q. Should we not ſeeke them, & ioine with them externally alſo?

A. No doubt, whenſoeuer we may ſee them, or heare of them in particular.

How the Church may be knowne.

Q. How may wee know this company externally?

A. By the true profeſſion of the word and holie Sacraments. Ioh. 10. 27.

Q. What if theſe tokens be not found among them?

A. Then they are not the communion of ſaints.

Q. May we with ſafe conſcience ioyne our ſelues with ſuch?

A. No, for they are not the holy Church of God where theſe tokens are not.

Q. Then we depart from the vniuerſall Church.

A. No, but we depart from the corruption of men and remain in the holy vniuerſall Church.

Q. But yet they will call themſelues the church.

A. We ſhould looke to the true markes of the Church.

Q. May wee leeiue the particular Church where the word is retained?

A. No, albeit ſundry other vices abound there.

Q. But the multitude are wicked and prophane?

A. Yet there is a true Church, where the word truely remaineth.

Q. What then is the infallible token of Chriſtes Church?

A. The word truly preached and profeſſed.

Q. Should we diſcuſſe who are Saints indeed, & who not?

A. No, for that doth appertaine to God only, and to themſelues.

Q. But by this way we are ioyned with the wicked in the body?

A. That cannot hurt us, nor profit them.

Q. Wherefore that?

A. Becauſe we and they are ſpiritually ſeparated.

Q. But they make the word and the Sacramentes vnfruitfull.

A. Not to vs, but to themſelues onely.

Q. Why is remiſſion of ſinnes put here?

A. Becauſe it is proper to the Church and members of the ſame.

Q. Wherefore is it proper to the Church only?

A. Becauſe in the Church onely is the ſpirit of faith and repentance.

Q. Who forgiueth ſins, by whom, and where?

Eſa. 44. 12, 25. *A.* God onely, through Chriſt, and his Church here.

Q. How oft are our ſinnes forgiuen vs?

A. Continually euen unto our liues end.

Q. What need is there of this?

A. Becauſe ſinne is neuer throughlie aboliſhed here.

Q. How get we remiſſion of our ſinnes?

A. Through the mercy of God, and merite of Chriſt.

Q. Is there any remiſſion of ſins after this life?

A. None at all, albeit ſome haue taught otherwiſe.

Q. Is the ſinne and the paine both forgiuen?

CRAIG'S CATECHISM.

A. Yes no doubt, ſeeing the one followeth vppon the other.

Q. But ſome time the paine remaineth after the ſinne?

A. The paine is not a ſatisfaction for ſinne. 1 Cor. 11. 32.

Q. What is it then, ſeeing it commeth of ſinne?

A. It is a Fatherly correction, and medicine preſeruatiue.

Q. What looke we for yet at the hande of our God?

A. The reſurrection of our bodies, and life eternall.

Q. With what bodies ſhall we riſe againe?

A. With the ſame bodies in ſubſtance, as Chriſt did riſe. 1 Cor. 15. 42, 43.

Q. But the Apoſtle ſaith that our bodies ſhalbe ſpirituall?

A. That is in reſpect of their preſent eſtate.

Q. Of what condition ſhall our bodies be then?

A. Free from all corruption and alteration.

Q. Wherefore ſhall we riſe with the ſame bodies?

A. That they may receiue their rewarde with the ſoules.

Q. What admonition haue we here giuen vnto vs?

A. That wee ſhould dedicate our bodies to the ſeruice of God. 1 Cor. 1. 20.

Q. But the wicked ſhall be partakers of the ſame reſurrection?

A. No doubt, but to their great confuſion.

Q. Many doubt of this reſurrection?

A. But we are ſure that he which fulfilled the firſt promiſes, canne and will performe the reſt.

Q. What kinde of life is promiſed to vs?

A. Life eternall without all miſerie.

Q. What is prepared for the wicked?

A. Death eternall without all ioy.

Q. But yet they ſhall liue eternallie?

A. That life ſhall be to liue in death eternall.

Q. What admonition haue we hereby?

CRAIG'S CATECHISM.

Tit. 2. 13.

A. That we ſhould wait continually for the comming of the Lord.

Q. What other admonition haue we?

A. We ſhould thirſt continually for eternall life.

Q. Is it inough to know theſe things to be true?

A. No, but we muſt know and applie them to our ſelues.

Q. What are theſe Articles which we haue declared?

A. The ground and foundation of our faith and religion.

Q. How ſhould we applie them to our ſelves?

A. By our owne true and liuely faith.

Of true faith, with the fruites.

Q. What thing is true faith?

A. An aſſured knowledge of Gods mercy towards vs for Chriſts ſake, according to his promiſe.

Q. Haue wee any naturall inclination to this faith?

A. None at all, but rather a naturall rebellion.

Q. Who then worketh theſe thinges in vs.

Eph. 1. 13.

A. Gods holy ſpirit doth ſeale them in our hearts.

Q. How can guilty men be aſſured of Gods mercie.

Eze. 18. 22.

A. By the truth of his promiſe made to the penitent.

Q. Yet our guiltineſſe cannot but feare Gods iuſtice?

Esa. 1. 18.

A. Therefore we ſet betweene vs and it, the ſatisfaction of Chriſt.

The firſt fruite of faith.

Q. What is the firſt fruite of faith?

Eph. 3. 17.

A. By it wee are made one with Chriſt our head.

Q. How is the vnion made, and when?

A. When we are made fleſh of his fleſhe, and bone of his bones.

CRAIG'S CATECHISM.

Q. Was not this done when he took our flesh?

A. No, for he onely then was made fleſh of our fleſh.

Q. When are we made fleſh of his fleſh?

A. When we are vnited with him ſpirituallie as liuely members with the head. Eph. 5. 30.

The ſecond fruite of faith.

Q. What thing get we by this vnion?

A. Wee are made partakers of all his graces and merites, and our ſinnes are imputed to him, and aboliſhed from vs.

Q. What thing followeth vpon this chiefly?

A. A perfect iuſtification, and peace of conſcience. Rom. 1. 5.

Q. Wherein doth our iuſtification ſtand?

A. In remiſſion of ſinnes, and imputation of iuſtice.

Q. How can Gods iuſtice forgiue ſinne without ſatisfaction?

A. Chriſt ſatisfied abundantly the iuſtice of God for us.

Q. Whoſe iuſtice is imputed to vs?

A. The perfect obedience and iuſtice of Chriſt.

Q. How can an other mans iuſtice bee made ours?

A. Chriſt is not an other man to vs properly.

Q. Wherefore is he not an other man to vs?

A. Becauſe hee is giuen to vs freely of the Father with all his graces, and we are ioyned with him.

Q. How is iuſtification offered to vs?

A. By the preaching of the Goſpell. Rom. 8. 30.

Q. How receiue we iuſtification?

A. By our owne liuely faith onely.

Q. Is not iuſtification offered to vs by the Law?

A. Yes, but no man is able to fulfill the Law.

Q. What if a man liue godly and vprightly?

CRAIG'S CATECHISM.

Rom. 8. 30.

A. No vpright liuing can be without faith.

Q. Is our faith perfect in all points?

A. No, for it is ioyned with manifold imperfections.

Q. How then can it iuſtifie vs?

A. It is onely the inſtrument of our iuſtification.

Q. What thing doth iuſtifie vs properly?

A. Jeſus Chriſt onely by his perfect iuſtice.

The third fruite of Faith.

Q. Can our Faith be without a godly life?

A. No more than fire without heat.

Q. What is the cauſe of that?

A. Becauſe Chriſt ſanctifieth all whom he iuſtifieth.

Q. Doe not the good works of the faithfull merite eternall life?

A. No, for then Chriſt ſhould not be our onely Sauiour.

Q. Yet the good works of the faithful pleaſe God?

A. Yes no doubt, but yet through Faith onelie they pleaſe him.

Q. Wherefore pleaſe they not God, ſeeing they are the workes of the ſpirit?

A. Becauſe they are defiled with the infirmities of the fleſh.

Q. Are then our good workes vnprofitable?

A. That followeth not, ſeeing they pleaſe God, and haue rewarde, both here and there.

Q. Doth the Goſpel teach vs to condemne good workes?

Act. 20. 21.

A. No, for it craueth continuall Faith & Repentance.

Of Repentance.

Q. What thing is true Repentance?

A. It is the hatred of Sinne, and loue of Iuſtice.

Q. From whence doth this proceed?

A. From the feare of God and hope of mercie.

Q. How are we brought to this feare of God?

A. Through the preaching of the Law.

Q. How come we to the hope of mercy?

A. By the preaching of the Goſpell.

Q. What thing doth repentance worke in vs?

A. Continuall mortification of our luſtes, and newnes of life.

Q. Who worketh theſe two things in us?

A. The ſpirit of regeneration through the death and reſurrection of Chriſt.

Q. How long ſhould we continue in Repentance?

A. All the dayes of our lives.

Q. What thing is this exerciſe before God?

A. His ſpirituall ſervice, and our chiefe obedience.

Q. What is the rule of Chriſtian Repentance?

A. Gods holy Lawe, which is the rule of all godlines of life.

5. *The ſecond part of Gods honour is Obedience.*

Q. Rehearſe the wordes of the Law. Exod. 20.

A. Hearken and take heed Iſraell, I am the Lorde thy God which haue brought thee out of the land of Egypt, out of the houſe of bondage.

1. Thou ſhalt haue none other Gods before my face.
2. Thou ſhalt make to thee no grauen Images neither

any ſimilitude of thinges that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth, thou ſhalt not bow downe to them, neither ſerue them: For I am the Lorde thy GOD a iealous God, viſiting the iniquitie of the Fathers vppon the Children, vppon the thirde generation and vppon the fourth, of them that hate mee, and ſhewing mercie vnto thouſandes of them that loue mee and keepe my commandements.

3. Thou ſhalt not take the name of the Lord thy God in vaine: for the Lord wil not holde him guiltles that taketh his name in vaine.

4. Remember the Sabbaoth day, to keepe it holy: Sixe daies thou ſhalt labour and doe all thy worke: but the Seauenth day is the Sabbaoth of the Lorde thy God: in it thou ſhalt not do any worke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maide, nor thy beaſt, nor thy ſtraunger that is within thy gates.

For in ſixe dayes the Lorde made heauen and Earth, the Sea, and all that in them is, and reſted the ſeuenth day, therefore the Lorde bleſſed the Sabbaoth day, and hallowed it.

5. Honour thy Father and thy mother, that thy daies may bee prolonged vppon the Lande which the Lord thy God giueth thee.

6. Thou ſhalt not kill.

7. Thou ſhalt not commit adulterie.

8. Thou ſhalt not ſteale.

9. Thou ſhalt not beare falſe witnes againſt thy neighbour.

10. Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbours Wife, nor his man ſeruant, nor his Maid, nor his Oxe, nor his Aſſe, neither anie thing that is his.

Q. Who gaue this law firſt to Moſes?

CRAIG'S CATECHISM

A. The eternall God, diſtinct in two Tables.

Q. What thing doth this law teach?

A. It doth teach and craue our duty towarde God and man. Ex. 23. 15. Mar. 22. 40.

Q. Is the Law perfect in all points? Psa. 19. 7.

A. Yes no doubt, ſeeing it came from the fountaine of all perfection.

Q. Doth the Law craue externall obedience onlie?

A. No, but it craueth all the puritie of the ſpirite.

Q. What rewarde and paine doth the Law propound?

A. The bleſſing of God to the keepers of this law, and his curſe to the breakers thereof.

Q. How manie commandements are in the firſt table?

A. Foure, which declare our dutie to our God.

Q. How manie are in the ſecond table? Leui. 26. 5: 4. 5.

A. Sixe, which declare our dutie to our neighbour.

Q. What thing is contained in euerie commandement?

A. One thing is commanded, and the contrarie forbidden.

Q. What thing containeth the preface of the Law?

A. The cauſes why God ſhould command and we obey.

Q. What are theſe cauſes?

A. His Maieſtie, power, promiſe, benefits, our promiſe to him.

1. *Thou ſhalt have none other Gods, &c.*

Q. What thing is forbidden in this firſt commandement.

A. All forging or worſhipping of falſe Gods.

Q. What thing is a falſe God?

A. All things that we place in Gods roome.

Q. When place we any thing in Gods roome?

A. When we giue it Gods due honour.

Q. Which is Gods due honour?

CRAIG'S CATECHISM.

A. Faith, feare, praier, thankes, and obedience.
Q. What thing is commanded here?
A. That wee ſettle our ſelues vpon one true God onely.
Q. Why is this commandement put firſt here?
A. Becauſe it is the ground of all the reſt.
Q. Why ſaith he, before my face?
A. Becauſe he craueth the purity of the hart.

2. *Thou ſhalt make to thee no grauen, &c.*

Q. What thing is forbidden in the ſecond commandement?
Deut. 4. *A.* That we neither repreſent nor worſhip God by any Image.
Q. Is all kinde of Imagerie forbidden here?
A. No, but onely that whereby God is repreſented, or honoured.
Q. What thing is forbidden here in generall?
A. All corrupting of Gods ſeruice by the inventions of men.
Q. What thing is craued here?
A. That wee worſhip God according to his word.
Q. What kind of ſeruice craueth he of vs?
A. Both inward and outward ſeruice.
Q. May wee not ſerue him externally as wee pleaſe?
A. No, for that kind of ſeruice is curſed Idolatry.
Q. Doth God condemne the externall ſeruice?
A. Yes, if it hath not the inward ſeruice.
Q. What is it called without the inward ſervice?
A. The dead or dumbe letter.
Q. What is the other ſeruice called?
A. The ſpirit, which giueth life to all external ſeruice commanded by God.

Q. Why is this commandement put in the ſecond place?

A. Becauſe it declareth howe the true God ſhould be ſerued.

Q. Why is the promiſe and the threatening added?

A. To mooue vs more willingly to giue obedience.

Q. Wherefore is the promiſe longer than the threatning? Psa. 103. 8.

A. Becauſe he is readier to mercy then to iudgment.

3. *Thou ſhalt not take the name, &c.*

Q. What thing is forbidden in this thirde commaundement?

A. All diſhonouring and abuſe of Gods Maieſtie.

Q. What thing is commanded here?

A. All kinde of honour and reuerence, due to his Maieſtie.

Q. What thing is meant here by his name?

A. All the Titles and Names repreſenting his Maieſtie.

Q. What things do repreſent him?

A. His word, Sacraments, and workes.

Q. How ſhould we honour his name?

A. With heart, mouth, and deed, to our power.

Q. When is this done?

A. When wee thinke, ſpeake, and worke all thinges to his glory. 1 Cor. 10.

Q. May we ſweare by his name?

A. We may, and ſhould for good causes. Ier. 4. 2.

Q. What meaneth the threatning added?

A. The great regarde hee hath to his owne honour.

4. *Remember that thou keep holy, &c.*

Q. What craueth this fourth Commaundement?

A. That we keepe the Sabbaoth holy to the Lord.
Q. When and how is this done?
A. When we bestow it only in Gods ſeruice.
Q. Why is Gods example added?
A. To mooue vs more earneſtly to followe him.
Q. Is there anie holineſſe in that day aboue the reſt?
A. No for the holines is onely in the exerciſe.
Q. What if the exerciſe be not kept?
A. Then it is made the diuels owne feaſt day.
Q. May we worke vppon all other dayes?
A. Yes for God hath giuen vs free libertie.
Q. Wherefore was there one day appointed?
A. To maintaine the true Religion in the Church.
Q. For what other cauſe was it giuen?
A. For the eaſe of ſeruants and beaſts.
Q. Was it to the Iewes a ſacrament of their ſpirituall reſt.
A. Yes, but that ceremonie is taken awaye by Chriſt.
Q. Wherefore was it taken away?
A. Becauſe we haue ſpirituall reſt by him.

5. *Honour thy Father and Mother, &c.*

Q. What craueth this fift commandement?
A. That we honour all ſuch, as God hath placed aboue vs.
Q. What are thoſe perſons?
A. Parents, Paſtors, Magiſtrates, Husbands, and Maſters.
Q. What honour ſhould we giue them?
A. Loue, Feare, Obedience, and helpe in their neede.
Q. What equity hath this commandement?
A. This, becauſe theſe perſons are placed in Gods roome for our comfort.
Q. How far ſhould we obeye them?

CRAIG'S CATECHISM.

A. So farre as the worde of GOD commandeth.

Q. What if they commaund anie thing againſt the word?

Act. 4. 19.

A. Then muſt wee obey God rather than men.

Q. What containeth the promiſe added?

A. It containeth the contrary threatning for the breakers.

Q. But neyther of them is abſolutely kept?

A. Therefore the bleſſing and the curſe remaineth alwaies ſure.

Q. Why is this promiſe and threatning in ſpeciall added?

A. Becauſe theſe ſuperiours are preſeruers of our liues and liuings.

6. *Thou ſhalt not kill.*

Q. What thing is forbidden in this ſixt commandement?

A. All enuie, rancour, and hatred, with the fruites.

Q. What thing is commanded here?

A. Brotherly loue with the fruites and ſignes?

Q. What is the finall end of this commaundement?

A. The preſervation of our neighbours life.

7. *Thou ſhalt not commit Adulterie.*

Q. What thing is forbidden in the ſeventh commandement?

A. All filthie luſts in our heart, word, or deed, or ſignes.

Q. What thing is commanded here?

A. All kind of chaſtitie, and meanes to keepe it.

Q. Is marriage condemned here?

A. No, but rather hereby it is eſtabliſhed.

1 Thes. 4. 3.

Q. What is the end of this commandement?

A. That wee keepe both our bodies and hearts pure and cleane.

8. *Thou ſhalt not ſteale.*

Q. What thing is forbidden in the eight commandement?

A. All wrong and deceitfull dealing with our neighbour.

Q. What thing is commanded here?

A. Equitie and iuſtice to euerie man.

Q. How ſhould this be done?

A. With minde, heart, mouth, and deede to our power.

Q. What is the end of this commandement.

A. That wee labour that euery man haue his owne.

9. *Thou ſhalt not beare falſe witnes, &c.*

Q. What is forbidden in the ninth commandement?

A. Falſe reports of our neighbour, and hearing of them.

Q. Is this enough for our diſcharge?

A. No, for the vprightnes of the heart is required alſo.

Q. What is the end of this commandement?

A. That the ſimple truth be euer among vs.

10. *Thou ſhalt not couet, &c.*

Q. What thing is forbidden in this laſt commandement?

A. All light and ſodaine motions to euill.

Q. Were not thoſe motions forbidden before?

A. No, but the conſent and deed were only forbidden.

Q. Then what degrees of ſinnes are forbidden.

A. The luſt, the conſent, and the deede.

CRAIG'S CATECHISM.

Q. What thing is this luſt?

A. Originall infection, and mother of the reſt of our ſinnes.

Q. What thing is commanded here?

A. The perfect loue of our Neighbour with the fruites.

Q. Who is our neighbour?

A. Euerie man, friend, or foe.

Q. What is the reaſon of this Law? Luk. 10. 37.

A. In that we are all brethren, and beare the Image of our God.

The ſumme of the law.

Q. What is the ſumme and end of theſe commandements?

A. The perfect loue of God, and our neighbour.

Q. When is our loue perfect, and the lawe abſolutely fulfilled?

A. When all parts of our mindes and heartes are repleniſhed with the loue of God, and our neighbour.

Q. Who did ever fulfill this law?

A. None at all, except Jeſus Chriſt. Rom. 8 3.

Q. What get they then that ſeek ſaluation by the Law?

A. Their owne double condemnation.

Q. Why did God giue this ſtraight law to mankinde?

A. Becauſe it agreeth with his nature, and our firſt eſtate.

Q. But we are changed and made weake through ſinne.

A. Yet God hath not changed his will and Law.

Q. Is all fleſh hereby accurſed and damned?

A. Yes, but God hath giuen a ſufficient remedie in Chriſt.

Q. Declare how that is, ſeeing the Lawe doth curſe?

CRAIG'S CATECHISM.

A. By Faith wee eſcape the curſe, and get the bleſſing of the Law.

The vſe of the Law.

Q. To what purpoſe then doth the Law ſerue?

A. It is profitable both to the faithfull, and vnfaithfull.

Rom. 7. 7. *Q.* What profit doth it bring to the vnfaithfull?

A. It ſheweth their ſinne and iuſt condemnation.

Q. But that is rather hurtfull to them?

A. No, for hereby they are ſent to Chriſt.

Q. But many other diſpaire or become worſe?

Gal. 3. 21. *A.* That commeth not of the law, but of our corrupt nature.

Q. When are they ſent to Chriſt by the Law?

A. When they get a taſte of mercie in Chriſt, after that they are humbled by the law.

Q. Is this the ordinarie way of our conuerſion?

Mat. 11. 28. *A.* Yes no doubt, for Chriſt ſaveth onely the humbled.

Q. What profit haue the faithfull by the Law?

A. It putteth them daylie in remembrance of their ſinnes.

Q. What good fruit commeth of that?

A. Humilitie, and an earneſt depending vppon Chriſt.

Q. What other profit haue they by the Lawe?

A. It is a bridle to their affections, and a rule of all godlines.

Q. If it be a bridle, doe they not then hate the Law?

A. No, but they hate their owne affections, and loue the law.

Q. Commeth this by the knowledge of the Law?

A. No, but by the knowledge of the Goſpell.

CRAIG'S CATECHISM.

The difference betweene the Law and the Goſpell.

Q. From whence commeth this difference. 2 Cor. 3. 6.

A. From the ſpirit which is ioyned with the Goſpell, and not with the Law.

Q. What followeth vpon this?

A. The Lawe commaundeth, but it giueth no ſtrength.

Q. What doth the Goſpell?

A. It giueth freely all, that it craueth of vs.

Q. What other difference is there betwixt them?

A. The Law hath no compaſſion vpon ſinners.

Q. What doth the Goſpell?

A. It offereth mercie onely to ſinners.

Q. What other difference is there?

A. In the manner of our iuſtification.

Q. What craueth the Law in our iuſtification?

A. Our owne perfect obedience.

Q. What craueth the Goſpell?

A. Faith only in the obedience of Chriſt Jeſus. Rom. 10. 5.

Q. Doth the Goſpell fauour the tranſgreſſion of the Law?

A. No, but it giueth ſtrength to obey the Law.

How the Law and the Goſpell agree.

Q. Wherin doth the Law and the goſpell agree?

A. They are both of God, and declare one kind of Juſtice.

Q. What is that one kind of iuſtice?

A. The perfect loue of God, and our neighbor.

Q. What thinge doth follow vpon this?

A. That the ſeuere Law pronounceth all the faithfull iuſt.

Q. How can the Law pronounce them iuſt?

CRAIG'S CATECHISM.

A. Becauſe they haue in Chriſt all that the law doth craue.

Q. But yet they remaine tranſgreſſors of the Law?

A. That is in themſelues, and yet are iuſt in Chriſt, and in themſelues loue iuſtice.

Q. What then is the eſtate of the faithfull here?

A. They are ſure in Chriſt, and yet fighting againſt ſinne.

Q. What battell haue we?

A. We haue battell both within and without.

Q. What battell haue we within?

Rom. 7. 15, &c.

A. The battell of the fleſh againſt the ſpirit.

Q. What battell haue we without?

A. The temptations of Sathan, and the world.

Q. What armour haue we?

Eph 6. 16, 18.

A. True faith, with feruent praier to our God.

Q. Is praier the cauſe of our victorie?

A. No, but it is a meane by the which God doth ſaue vs, and he is honoured thereby.

6. *The third part of Gods honour is of praier in generall.*

Q. WHAT thing is praier or calling vppon God?

A. It is an humble lifting vp of our minds and harts to God.

Q. Why goe we to God onely in our praier?

Psa. 50. 15.

A. Becauſe praier is part of his true worſhipping.

Q. Why then ſeek we needfull things at men?

A. Becauſe they are appointed ſtewards to vs.

Q. How ſhould we goe to them?

A. As to Gods inſtruments only.

Q. To whome ſhould wee giue praiſe?

A. Only to God, to whom al praiſe belongeth. CRAIG'S CATECHISM.

Q. May we pray to Saints and Angels?

A. No, for that is manifeſt Idolatrie. Reue. 22 9.

Q. And are the Angels appointed to ſerue vs? Psa. 41. 11.

A. Yes, but we haue no commaundement to ſeeke to them.

Q. What ſhall we ſay of the common cuſtome vſed in the time of blindneſſe?

A. Wee ſhould bee content with the order appointed by God.

Q. How ſhould we pray to our God?

A. With our mindes and harts, for he is a ſpirit. Iohn 4. 23.

Q. What is a praier without the minde and heart?

A. It is vnprofitable and curſed of God.

Q. What manner of minde, and affection is required?

A. Firſt an earneſt feeling of our owne miſerie through ſinne.

Q. What thing is next required? Iam. 1. 6.

A. A feruent deſire with faith and hope to obtaine. Rom 8. 26.

Q. Who mooueth vs to pray feruentlie?

A. Gods holy ſpirit onely.

Q. Should this make vs cold in praier?

A. No, but rather feruent in calling on ye ſpirit.

Q. What auaileth praier with the tongue?

A. It profiteth much, if the mind be with it.

Q. What is praier in a ſtrange language?

A. It is a plaine mockerie of God. 1 Cor. 14. 14.

Q. Should we be ſure to be heard in our praier?

A. Otherwiſe we pray in vaine, and without faith.

Q. What are the grounds of our aſſurance? Mat. 7. 7. & 16. 2.

A. Gods promiſe, his ſpirit in vs, and our Mediatour.

Q. In whoſe name ſhould we praie?

A. In the name of our Lord Jeſus Chriſt.

Q. How can that be prooued?

CRAIG'S CATECHISM.

A. By Gods commandement and promiſe to heare vs in ſo dooing. Iohn. 16. ver. 23.

Q. What thing ſhould we aſke of God?

A. All thinges promiſed or commanded in the word.

Q. May we not follow our owne fantaſie in our praier?

A. No, for then our praier ſhould bee verie vaine.

Q. Wherefore that, ſeeing all men deſire good thinges?

A. Becauſe wee neither know, nor deſire the thinges that are beſt for vs.

Q. What then ſhould we do in our praier?

A. We muſt learne of God, what, and how we ſhould aſke.

Q. How then ſhould wee begin our praier?

A. Wee ſhould firſt ſubmit our affections to Gods will.

Q. What rule hath God giuen vs for this purpoſe?

A. The ſcriptures, and chiefly the Lords praier.

Q. Rehearſe the Lordes praier?

Mat. 6. verſe 9.

A. Our Father which art in heaven.

1. HALLOWED be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen.

2. GIUE vs this day our daylie bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer. So be it.

The diuiſion and order of praier.

Q. How is this praier deuided?

A. Into a Preface and ſixe petitions.

Q. How differ the ſixe petitions?

A. The three firſt appertaine to the glory of God onely.

Q. Whereunto doe the other three appertaine?
A. To our comfort principally.
Q. What thing ſhould we firſt ſeeke in our prayer?
A. The glorie of our God before all things.
Q. Is not that hard to fleſh and blood?
A. Yes, but it is the worke of Gods holy ſpirit onely.
Q. Are we not happie when God is glorified in vs?
A. Yes no doubt, but we ſhould looke onely to Gods glorie.
Q. Do not the other three tend to the ſame end?
A. Yes, but wee are permitted to looke to ourſelues alſo.
Q. For what vſe ſerueth the preface?
A. To prepare our ſelues to pray aright.

The Preface.

Q. Why call we him Father?
A. To aſſure vs of his good will.
Q. Wherefore call we him our Father in common?
A. Becauſe our praier ſhould bee for our brethren alſo.
Q. What is meant here by the Heauen?
A. His Maieſtie, power, and glorie.
Q. What ſerue theſe things for in our praier?
A. Hereby we are prepared to reuerence and hope.

I. *The firſt part.*

Q. What thing is meant here by his name?
A. His due honour, glory, fame, and eſtimation.
Q. Can his honour either increaſe or diminiſh?
A. Not in it ſelfe, but in the harts of men only.

CRAIG'S CATECHISM.

Q. What thing then craue we here firſt?

A. Our fathers honour and glory in this world.

Q. When and how is this done?

A. When with hart, mouth, and deed, hee is extolled aboue all thinges.

Q. How are men brought to doe this?

A. By the liuelie knowledge of his Maieſtie.

Q. How can his vnſearchable maieſty be known?

A. By his word, ſacraments, and manifold works.

Q. What ſhould men learne by theſe names?

A. His infinit power, goodnes, mercie, iuſtice, prouidence, truth, and conſtancie, &c.

Q. Is it not inough that wee our ſelues honor his name?

A. No, but wee ſhould deſire and labour, that the ſame bee done in all men according to our power, and vocation.

Q. When and where ſhould we doe this?

A. In prosperity and aduerſitie, priuatelie, and publikely.

Q. What if we finde faulte with his worde or workes?

A. Then we extoll our name, and prophane his holy name.

Q. What if wee be nothing mooued at the prophaning of his name?

A. Then are we not the ſonnes of God.

Q. From whence doth this petition flow?

A. From a vehement affection to our Fathers glory.

Q. What is this affection to vs?

A. A plaine teſtimony of our adoption.

Q. What deſire wee when wee pray for his kingdome?

A. That hee might raigne more and more in the hearts of his choſen.

Q. When is this thing done?

A. When the ſpirit reformeth and ruleth our harts.

Q. What other thing aſke we here?

A. That the tyranny of Satan be beaten downe.

Q. To what purpoſe ſerueth the third petition?

A. Through it the other two are performed.

Q. Declare that more plainely?

A. His name is ſanctified, and hee raigneth when his will is done.

Q. Are not all things compelled to obey his will?

A. Yes, but we ſpeake here of mens voluntarie obedience.

Q. How can that be prooued?

A. By the compariſon here added.

Q. When ſhal theſe three petitions be performed perfectlie?

A. Neuer in this world, by reaſon of our corruption.

Q. Why pray wee for the thinges that will not be?

A. We craue alwaies what ought to be, and once ſhall be done.

Q. But all thoſe things ſhall come to paſſe, whether we pray or not?

A. No doubt, yet herein wee declare our good will to our Fathers glorie.

Q. What ſhould we gather of this?

A. This, that he is not the childe of God, that ſeeketh not this before all thinges.

Q. Pray we not here againſt our owne naturall willes?

A. Yes no doubt, for wee deſire them to bee reformed, according to Gods will.

The Second part.

Q. What thing meane we by our daylie bread?

A. All thinges needfull for this preſent life.

Q. But he commandeth vs to labour for it?

A. Our labours are vaine without his bleſſing. Psa. 127. 8.

CRAIG'S CATECHISM.

Q. Why call we it ours, ſeeing it is his gift?

A. Becauſe we aſke no more than is giuen vs by lawfull meanes.

Q. Why aſke we for this day onely?

Heb. 13. 5. *A.* To teach vs to be content with his preſent prouiſion.

Q. Then muſt we beg dayly at his hand?

A. Herein ſtandeth our felicitie, to depend vpon him daylie.

Q. Haue the rich need of this daylie ſeeking?

A. Yes no doubt, for riches haue not alwaies the bleſſing of God.

Q. What aſke we in the other two petitions?

A. The continuall comfort of our ſoules.

Q. Why ſeeke wee the comfort of our bodies firſt?

A. To aſſure vs the better of our ſpiritual comfort.

Q. Declare that?

A. If hee take care of our bodies, how much more ſhall he prouide for our ſoules.

Q. What ſeeke we in this fift petition?

A. Remiſſion of our ſinnes, or ſpirituall debts.

Q. Why are our ſinnes called debts?

A. Because they bind vs to an euerlaſting paine.

Q. Wherefore craue we free remiſſion?

A. Becauſe by no meanes wee can ſatisfie for them.

Q. Is the paine remitted freely with the ſinne?

A. Yes, for Chriſt ſatisfied fully for vs.

Q. Should euery man pray thus continually?

A. Yes, for all fleſh is ſubiect to ſinne.

Q. But ſometimes men doe good thinges?

Esa. 64. 6. *A.* Yet they ſin in the beſt thinge they doe.

Q. What profit get we by this petition?

A. By this way onely both we and our workes pleaſe God.

Q. Wherefore is the condition added?

Eph. 4. 32. *A.* To put vs in remembrance of our dutie.

CRAIG'S CATECHISM.

Q. What is our dutie?

A. To forgiue freely all offences done to vs.

Q. Is this the cauſe wherefore we ſeek remiſſion?

A. No, but wee alleadge it for a token that we beare the inward ſeale of Gods children.

Q. Which is that inward ſeale of Gods children?

A. The image of God, who doth freely forgiue.

Q. What doth this image worke in all his children?

A. Free remiſſion of all offences done to them.

Q. What are they that will not forgiue?

A. Thoſe that beare not the image of our heauenly father.

Q. What thing aſke we in the laſt petition?

A. Defence againſt all temptations to euill.

Q. Hath euerie man need of this defence?

A. Yes no doubt, for without it no fleſh canne ſtand.

Q. Wherefore, ſeeing we haue the ſpirit?

A. Becauſe the daungers are great and many, within and without vs.

Q. By what way are wee preſerued from theſe temptations?

A. By the mighty power of the ſpirit, working in vs.

Q. Doth God draw any man to wickedneſſe?

A. No, for that is contrary to his nature.

Q. Why then aſke we this of God?

A. Becauſe no man is led in ſinne without his willing permiſſion.

Q. Who doth lead men properlie to ſinne?

A. Satan and mens owne wicked luſts. 1 Pet. 5. 8.

Q. When doth God willinglie permit men to be ledde?

A. When he deliuereth them to Sathan, and their owne luſts. Iam. 1. 14.

Q. What mooueth our good God to doe this to men?

A. His iuſtice prouoked through their ingratitude.

Q. What meaneth Satan to lead men from ſinne to ſinne?

CRAIG'S CATECHISM.

A. Malice conceiued both againſt God and man.

Q. Doth all kind of temptations proceed of Sathan?

Iam. 1. 2. *A.* No, for God oftentimes doth tempt men alſo.

Q. When and how doth he this?

A. When he offereth occaſions to diſcouer their hearts.

Q. What thinges are diſcouered then?

A. Notable giftes of his, or monſtrous ſinnes of theirs.

Q. Should we deſire that we be not thus tried?

A. No, for that were not profitable for vs.

1 Pet. 4. 19. *Q.* What ſhould we gather of theſe laſt petitions?

A. That we commit both body and ſoule to Gods prouidence.

Q. What other ſhould we obſerue?

A. That wee pray for the welfare of our brethren.

Q. May we not change the forme of this praier?

A. We may change the words, but not ye ſenſe.

Q. But euery man may pray particularly for himſelfe?

A. Yet he may not exclude the welfare of his brethren.

Q. Are all thinges needfull for vs contained in this praier?

A. Yes, ſeeing the wiſedome of God gaue it.

Q. What time chiefly ſhould we vſe praier?

A. At all times, but principallie in time of trouble.

Q. What if God delaie to graunt our petitions?

Psa. 50. 51. *A.* We ſhould continue in praier with patience and hope.

Q. What ſhould we hope of his long delay?

Eph. 6. 18. *A.* That he will turne all thinges to our comfort.

Q. What meaneth the clauſe added here, For thine is, &c.?

A. It declareth the cauſe and ground of our praier to God.

Q. What other thing are we taught here?

A. That we ſhould conclude our praiers with thankes.

CRAIG'S CATECHISM.

The 7. part is, the fourth part of Gods honour which is, thankeſgiving.

Q. WHAT thing is Thankes, or praiſing of God?

A. It is to acknowledge him to be the Authour and fountaine of all good thinges.

Q. May wee not giue thankes to Aungels or Saints?

A. No, for that were manifeſt idolatrie.

Q. Should we not be thankefull to men?

A. Yes, but the chiefe praiſe pertaineth to God.

Q. How ſhould we praiſe him?

A. With minde, heart, mouth and workes.

Q. What rules of thankeſgiuing haue we?

A. The Scripture, and examples of his feruants.

Q. For what cauſe ſhould we praiſe him?

A. For his infinite benefits, corporall and ſpirituall. Psa 103. 2.

Q. But we are oftentimes in great miſerie?

A. Yet for that alſo we ſhould praiſe him.

Q. Wherefore for that?

A. Becauſe he turneth all thinges to our comfort. Rom. 8. 28.

Q. By whome ſhould we praiſe him?

A. By Jeſus Chriſt onely.

Q. Wherefore by him onlie?

A. Becauſe through Chriſt onely wee receaue his graces.

Q. Where ſhould we praiſe God?

A. Both publikely and priuately.

Q. How long ſhould we praiſe him?

A. So long as we enioy his benefits.

Q. How differ praier and thankeſgiuing?

A. A praier ſeeketh, and thankes granteth our praier heard, or delayed for our comfort.

Q. What other difference is there?

A. Praier in a part may ceaſe for a time, but not thankes.

CRAIG'S CATECHISM.

Q. What is the cauſe of that?

A. Becauſe wee haue alwaies ſome benefits of God.

Q. How ſhould we then begin and end our praier?

A. Euermore with thankeſgiuing to our God.

Q. Had the Fathers ſacrifice of praiſe?

A. Yes, and all that we doe in faith, is a ſacrifice of thankes.

Q. What may wee gather of all that wee haue ſpoken?

Ioh. 17. 3. *A.* That this is life eternall, to knowe GOD thorough Ieſus Chriſt, and to honour him aright.

Q. What are theſe foure partes of Gods honour?

A. They are his onely ſeruice pleaſing him.

Q. What are theſe foure parts to vs!

A. Infallible ſeales of our election and ſaluation.

Q. By whome are we kept in this eſtate?

A. By the power of the holy ſpirit.

Q. What inſtruments vſeth hee for this purpoſe?

A. The word, the Sacraments, and Miniſtery of men.

The 8. part is, of the outward inſtruments of our ſaluation.

Of the word of God.

Q. WHERE ſhall we finde the word?

A. In the holy Scriptures.

Q. How ſhould wee behaue our ſelues towardes the word?

2 Theſſ. 2. 5. *A.* We ſhould loue, receiue, and obey it, as Gods eternall truth.

Q. But it commeth to vs by men only?

A. Yet alwaies we ſhould receaue it, as ſent of God.

Q. Who can aſſure vs of this?

CRAIG'S CATECHISM.

A. The holye Spirite onelie, working in our hearts.
Q. How ſhould we vſe the word?
A. We ſhould read it, and heare it reuerently.
Q. May the common people reade the Scriptures?
A. They may, and are commanded to read them. Ioh. 5. 39.
Q. May they haue them in their owne language?
A. I no doubt, for otherwiſe they could not profit.
Q. Is not priuate reading ſufficient for vs?
A. No, if publike teaching may be had.
Q. How may that be prooued?
A. Thus, as the Miniſters are commanded to teach, euen ſo are we commanded to heare them.
Q. How far ſhould we obey their doctrine?
A. So farre as it agreeth with the word.
Q. How long ſhould we continue in hearing?
A. As long as wee liue, and teaching may bee had.
Q. What neede is there of this continuall hearing?
A. Becauſe we are both ignorant and forgetfull.
Q. What ſhall wee iudge of them that will not heare?
A. They refuſe the helping hand of God.
Q. What ſhall wee doe when preaching cannot be had?
A. We ſhould read the Scriptures with all diligence.
Q. What if we cannot read them?
A. We ſhould haue recourſe to them which can read.
Q. But the ſcriptures are obſcure and hard?
A. The holy ſpirite will helpe the welwillers.
Q. What if we bee once well inſtructed by our Paſtors?
A. Yet wee muſt continue in this ſchoole to the end.
Q. Wherefore that, if we bee once ſufficientlie inſtructed?
A. God hath eſtabliſhed this order in his church becauſe wee need continually to bee inſtructed.
Q. What followeth vpon this?
A. The miniſters or paſtors are needful for vs.
Q. But they are commonly neglected and contemned?

CRAIG'S CATECHISM.

Luk. 10. 19.

A. Who ſo contemneth them, contemneth God and his owne ſaluation.

Q. What ſhould this continuall exerciſe worke in vs?

A. Increaſe of faith, and godlines of life.

Q. What if theſe two thinges follow not?

A. Then in vaine is our reading and hearing.

Q. What other thing is ioyned with the worde for our comfort?

A. The holy ſacraments of Jeſus Chriſt.

Of the Sacraments in generall.

Q. What is a Sacrament?

A. A ſenſible ſigne, and ſeale of Gods fauour offered and giuen to vs.

Q. To what end are the Sacraments giuen?

A. To nouriſh our faith in the promiſe of God.

Q. How can ſenſible ſignes doe this?

A. They haue this office of God, and not of themſelues.

Q. It is the onelie office of the ſpirit to nouriſh our faith?

A. Yet they are added as effectual inſtruments of the ſpirit.

Q. From whence then commeth the efficacie of the ſacraments?

A. From Gods holy ſpirit only.

Q. What mooued God to vſe this kind of teaching?

A. Becauſe it is naturall to vs to vnderſtande heauenlie thinges, by ſenſible and earthlie thinges.

Q. May we be ſaued without the Sacraments?

A. Yes, for our ſaluation doth not abſolutelie depend vpon them.

Q. May we refuſe to vſe the Sacraments?

A. No, for then wee ſhould refuſe the fauour of God.

Q. Doe all men receiue the fauour of God by them?

A. No, but onelie the faithfull receiue it.

Q. How then are they true ſeales to all men?

A. They offer Chriſt truelie to all men.

Q. Why are the Sacraments fruitfull?

A. When we receiue them with faith.

Q. Is there any vertue incloſed in them?

A. None at all, for they are but ſignes of heauenly Miſteries.

Q. What ſhould our faith ſeeke by them?

A. To be led directly to Jeſus Chriſt.

Q. If they require faith firſt, how can they nouriſh faith?

A. They require ſome faith firſt, and then they nouriſh the ſame.

Q. Are we not Infidels when we need ſignes?

A. No, but rather we are weake in faith. Luk. 11. 26.

Q. What then is our eſtate in this life?

A. Wee are alwaye imperfect and weake in faith.

Q. What then ſhould we doe?

A. We ſhould vſe diligently the word, and the Sacraments.

How the Sacraments and the word differ and agree.

Q. How doe the Sacramentes differ from the word?

A. They ſpeake to the eye, and the word to the eare.

Q. Speake they other thinges then the word?

A. No, but the ſame diuerſly.

Q. But the word doth teach vs ſufficientlie?

A. Yet the Sacramentes with the word doe it more effectually.

Q. What then are the Sacramentes to the word?

A. They are ſure and authentike ſeales giuen by God.

Q. May the Sacraments be without the word?

A. No, for the word is their life.

Q. May the worde be fruitfull without the ſacraments?

A. Yes, no doubt, but it worketh more plentiouſly with them.

Q. What is the cauſe of that?

A. Becauſe more ſences are mooued to the comfort of our faith.

The partes of the ſacraments.

Q. What are the principall partes of the ſacrament?

A. The external action, and the inward ſignification.

Q. How are they ioyned together?

A. Euen as the word, and the ſignification.

Q. What ſimilitude haue the ſacramentes with the ſigne ſignified by them?

A. Great ſimilitude in ſubſtance and in qualities.

Q. What ſignifieth the ſubſtaunce of the Elements?

A. The very ſubſtance of Chriſts body.

Q. What if the ſubſtance of the elements were not there?

A. Then they were not true Sacramentes of Chriſts body.

Q. What meane the naturall qualities of the Elements?

A. The ſpirituall qualities giuen by Chriſt.

Q. What ſignifieth our neere coniunction with the ſacraments?

A. Our ſpirituall vnion with Jeſus Chriſt, and among our ſelues.

Q. What meaneth the outwarde giuing and taking?

A. The ſpirituall giuing or taking of Chriſt.

Q. What meaneth the naturall operation of the Elements?

CRAIG'S CATECHISM.

A. The ſpirituall operation of Chriſt in vs.
Q. Are theſe thinges only ſignified by the ſacraments?
A. No, but they are alſo giuen and ſealed up by the ſpirit.
Q. Who may giue the ſeale of theſe thinges?
A. God onely may giue the Seale of his promiſe.

Of the Miniſter, and order of the Sacraments.

Q. Who may adminiſter the ſacraments?
A. Onely the miniſter of the word of God.
Q. After what manner ſhoulde they bee miniſtred?
A. According to the order giuen by Chriſt. 1 Cor. 11. 23.
Q. How are they ſanctified, conſecrated, or bleſſed?
A. By the practiſe of the order, commaunded by Chriſt.
Q. What is it to conſecrate or bleſſe a Sacrament?
A. It is to applie a common thing to an holie vſe.
Q. Who may doe this?
A. God onely, and wee at his commandement.
Q. Doth the conſecration or bleſſing change the ſubſtance of the Elements?
A. No, for it changeth the vſe only.
Q. How long remaine they holy?
A. So long as they are vſed in that action.
Q. What are they after that vſe?
A. Common thinges as before.
Q. Doe the Sacramentes profit all the receiuers, when they are adminiſtred?
A. No, ſeeing they are receiued by ſome without faith for a time.
Q. Then the wordes of conſecration have no force?
A. They haue no force to imprint any qualitie in the Elements of vertue or holines.
Q. To whom are they ſpoken?

CRAIG'S CATECHISM.

A. To the receiuers, and to the Elementes.
Q. What is the office of thoſe wordes of bleſſing?
A. To teſtifie the will of God to the people.
Q. In what language ſhould they be ſpoken?
A. In the receiuers owne language.
Q. Where ſhould the ſacraments bee adminiſtred?
A. Publikely before the congregation.

Of the Receiuers.

Q. To whom ſhould the Sacraments be giuen?
A. To all the members of the Church in due time.
Q. How ſhould the ſacraments be receiued?
A. In a liuely faith and true repentance.
Q. What if faith and repentance be not?
A. Then double condemnation is ſealed vp.
Q. Can the ſinnes of the Miniſters or others hurt vs?
1 Cor. 11. 28. *A.* No, for they are Gods ordinances.
Q. How ſhould we prepare our ſelues?
2 Cor. 13. 5. *A.* We ſhould trie our knowledge, faith, and repentance.
Q. Should theſe giftes be perfect in vs?
A. Not ſo, but they ſhould bee found and without hipocriſie.

The cauſes and number of the ſacraments.

Q. To what end are the ſacraments vſed?
A. For the nouriſhment of our faith, and for an open proteſtation of our Religion before men.
Q. To what other end ſerue they?
A. They craue the increaſe of newneſſe of life, with brotherly loue and concord.

Q. Did the ſacramentes of the old teſtament ſerue for the ſame vſes?

A. Yes no doubt, as the Prophets and Apoſtles doe teſtifie.

Q. How manie ſacramentes hath Chriſt giuen vs?

A. Two onely, Baptiſme, and the Lords ſupper.

Q. Wherefore haue wee onelie theſe two ſacraments?

A. Becauſe we need both to bee receiued, and alſo feed in Gods familie.

Q. The Fathers haue verie manie ſacraments?

A. Yet they had but two principals, that is Circumciſion, and the Paſſeouer.

Q. What did theſe two teſtifie to them?

A. Their receiuing, and continuall feeding in Gods houſhold.

Of the ſacrament of Baptiſme.

Q. What is the ſignification of Baptiſme?

A. Remiſſion of our ſinnes, and regeneration. Tit. 3. 5.

Q. What ſimilitude hath baptiſme with remiſſion of ſinnes?

A. As waſhing cleanſeth the body, ſo Chriſtes blood our ſoules.

Q. Wherein doth this cleanſing ſtand?

A. In putting away of ſinne, and imputation of iuſtice. Rom. 6. 3, 4, &c.

Q. Wherein ſtandeth our regeneration?

A. In mortification and newneſſe of life.

Q. How are theſe thinges ſealed vp in baptiſme?

A. By laying on of water.

Q. What doth the laying on of the water ſignifie?

A. Our dying to ſinne, and riſing to righteouſneſſe.

Q. Doth the externall waſhing worke theſe thinges?

CRAIG'S CATECHISM.

A. No, it is the worke of Gods holie ſpirit onlie.

Q. Then the ſacrament is a bare figure?

A. No, but it hath the veritie ioyned with it.

Q. Doe all men receiue theſe graces with the ſacraments?

A. No, but onely the faithfull.

Q. What is the ground of our regeneration?

A. The death, Buriall, and Reſurrection of Chriſt.

Q. When are we partakers of his death, and reſurrection?

A. When we are made one with him thorough his ſpirit.

Q. How ſhould we vſe baptiſme aright?

A. Wee ſhould uſe it in Faith, and Repentaunce.

Q. How long doth baptiſme worke?

Q. All the daies of our life.

Of the Baptiſme of Children.

Q. Howe then may little Children receiue baptiſme?

A. Euen as they receiued Circumciſion vnder the law.

Q. Vppon what ground were they Circumciſed?

A. Upon the ground made to the Fathers, and their ſeed. Gen. 17. Act. 7. verſe 8.

Q. Haue we the like promiſe for vs, and our children?

A. I no doubt, ſeeing Chriſt came to accompliſh the ſame to the faithfull.

Q. What if our children die without baptiſme?

A. Yet they are ſaued by the promiſe.

Q. Why are they baptiſed, ſeeing they are yong and vnderſtand not?

1 Cor. 7. 14. *A.* Becauſe they are of the ſeed of the faithfull.

Q. What comfort haue we by their baptiſme?

A. This, that we reſt perſwaded, they are inheritours of the kingdome of heauen.

Q. What ſhould that worke in vs?

A. Diligence to teach them the way of ſaluation.

Q. What admonition haue they hereby?

A. That they ſhould be thankefull, when they come to age.

Q. What thing then is baptiſme to our Children?

A. An entrie into the Church of God, and to the holy ſupper.

Q. Howe doth Baptiſme differ from the Supper?

A. In the Element, Action, Rites and ſignification.

Q. Wherefore is baptiſme once adminiſtred onely?

A. Becauſe it is inough to be once receiued into Gods familie.

Q. Why is the Lordes ſupper ſo often adminiſtred?

A. Becauſe we haue need to bee fed continuallie.

Q. Why is the Lordes ſupper not miniſtred alſo to infants?

A. Becauſe they cannot examine themſelues.

Of the ſacraments of the Lordes ſupper.

Q. What ſignifieth the Lordes ſupper to vs?

A. That our ſoules are fed with the bodie and blood of Chriſt.

Q. Why is this repreſented by bread and wine?

A. Becauſe what the one doth to the body, the ſame doth the other to the ſoule ſpiritually.

Q. But our bodies are ioyned corporallie with the Elements, or outward ſignes?

A. Euen ſo our ſouls ioyned be ſpiritually with Chriſt his body.

CRAIG'S CATECHISM.

Q. What need is there of this vnion with him?

A. Other wiſe we cannot enioy his benefits.

Q. Declare that in the ſacrament?

A. As we ſee the Elementes giuen to feede our bodies. Euen ſo we ſee by Faith Chriſt gaue his body to vs, to feed our ſoules.

Q. Did he not giue it vpon the Croſſe for vs?

A. Yes, and here he giueth the ſame body to be our ſpirituall food, which we receiue and feed on by faith.

Q. When is his bodie and blood our food?

A. When wee feele the efficacie and power of his death in our conſciences.

Q. By what way is this done?

A. By his offering, and our receiuing of it.

Q. How doth he offer his bodie and blood?

A. By the word and ſacraments.

Q. How receiue we his body and blood?

A. By our owne liuely faith onely.

Q. What followeth vpon this receiuing by faith?

A. That Chriſt dwelleth in vs, and we in him.

Q. Is not this done by the word and baptiſme?

A. Yes, but our ioyning with Chriſt is more euident and manifeſt here.

Q. Wherefore is it more euident?

A. Becauſe it is expreſſed by meate and drink ioyned with vs inwardly in our bodies.

The partes of the ſacrament and their ſignification.

Q. What ſignifieth this bread and wine to vs?

A. Chriſts body and blood once offered vpon the Croſſe for vs, and now giuen to vs to be the food of our ſoules.

Q. What ſignifieth that breaking of that bread?

A. The breaking and ſuffring of Chriſts bodie vpon the Croſſe.

Q. What meaneth the powring out of the wine?

A. The ſhedding of his blood, euen to the death.

Q. Whereunto doth the ſupper lead vs?

A. Directly to the Croſſe and death of Chriſt. Heb. 10. 14.

Q. Should we offer him againe for ovr ſinnes?

A. No, for Chriſt did that once for al vpon the Croſſe. Mat. 26. 26.

Q. What things are we commanded here?

A. To take it, eate it, and drinke it in his remembrance.

Q. What meaneth the giuing of that bread and wine?

A. The giuing of Chriſts body and blood to our ſoules.

Q. Is it not firſt giuen to our bodies?

A. No, for it is the onely food of our ſoules.

Q. What ſignifieth the taking of that breade and wine?

A. The ſpirituall receiuing of Chriſts body in our ſoules.

Q. What meaneth our corporall eating, and drinking here?

A. Our ſpirituall feeding vppon the bodie and blood of Chriſt.

Q. By what way is this done?

A. By the continuall exerciſe of our faith in Chriſt.

Q. What meaneth the neare coniunction we haue with meat and drinke?

A. That ſpirituall vnion, which we haue with Jeſus Chriſt.

Q. What ſignifieth the comfort which we receiue of meat and drinke?

A. The ſpirituall fruites, which wee receaue of Chriſt.

Q. Why is both meate and drinke giuen here?

A. To teſtifie that Chriſt onely is the whole foode of our ſoules.

Q. Doth the Cuppe appertaine to the common people?

A. Yes, and the wiſedome of God did ſo teach vs and command. Mat. 26. 27.

CRAIG'S CATECHISM.

Q. Is Chriſtes bodie and blood in that bread and wine?

A. No, his bodie and bloud is onely in heaven.

Q. Why then are the Elements called his bodie and blood?

A. Becauſe they are ſure ſeales of his body and blood giuen to vs.

Chriſts naturall bodie is receiued.

Q. Then we receiue onlie the tokens, and not his bodie?

A. We receiue his verie ſubſtantiall bodie and bloud by faith.

Q. How can that be proued?

A. By the truth of his word, and nature of a ſacrament.

Q. But his naturall bodie is in heauen?

A. I no doubt, but yet we receiue it in earth by faith.

Q. How can that be?

A. By the wonderful working of the holy ſpirit.

Q. What thing ſhould wee behold in this ſacrament?

A. The viſible food of our bodies, and the inward food of our ſoules.

Q. Should we ſeeke the food of our ſoules in the elements of bread and wine?

A. No, for they were not giuen to that end.

Q. To what end then were they giuen?

A. To lead vs directly to Chriſt, who onely is the foode of our ſoules.

Q. What profit ſhould our bodies haue by this ſacrament?

A. It is a pledge of our reſurrection by Chriſt.

Q. Wherefore that?

A. Becauſe our bodies are pertakers of the ſigne o life.

The order and vse of this sacrament.

Q. How ſhould this ſacrament bee adminiſtred and vſed?

A. As Chriſt with his Apoſtle did practiſe and command.

Q. May the Miniſter alone vſe it in the name of the reſt?

A. No, for it is a common and publike banket.

Q. What thing maketh this action holy?

A. Chriſts ordinaunce practiſed by the lawfull Miniſter.

Q. How is it made fruitfull?

A. Through the true faith of the receiuers.

Q. To whome ſhould this ſacrament be giuen?

A. To all that beleeue and can examine themſelues.

How we ſhould prepare our selves.

Q. What ſhould they examine?

A. If they be liuely members of Chriſt.

Q. How may they know this ſecret?

A. By their own faith and repentance.

Q. How may faith and repentance bee knowne?

A. By their fruites, agreeable to the firſt and ſecond Table.

Q. But all mens faith and repentaunce is imperfect?

A. Therefore we come to the ſacrament for remedy.

Q. What kinde of faith and repentance is required?

A. That which is true, vpright, and not counterfaited.

Q. What receaue they that come with guilty conſcience?

A. They eate and drinke their own damnation.

Q. How can Chriſt receiued bring damnation?

CRAIG'S CATECHISM

A. Hee is not receiued with the wicked, but refuſed, and that by diſſimulation and abuſe of the ſacrament.

Q. Then it is beſt to abſtaine from the ſacrament?

1 Cor. 11. 28. *A.* We are not ſo commanded, but to examine and prepare our ſelves.

Q. What if men cannot examine themſelues?

A. Then they ſhould read the Scriptures, and conſult with their Paſtors.

Q. What if men will not vſe theſe meanes?

A. Then they deceaue themſelves, and abuſe the Sacrament.

Q. What if the miniſter admit ſuch careles men?

A. He doth then prophane this holy ſacrament.

Of the Miniſtrie of men, and the Diſcipline.

Q. How ſhould men be excluded from the ſacrament?

A. By the iudgement of the elders of the church.

Mat. 18. 17. *Q.* What kind of men ſhould be excluded?

A. All Infidels and publike ſlaunderers of the Church.

Q. What if their crime be ſecret?

1 Cor. 5. 21. *A.* Then they ſhould be left to their own iudge.

Q. Wherefore are men excluded from the ſacraments?

A. Leaſt they ſhould hurt themſelues, ſlaunder the Church, and diſhonour God.

2 Cor. 17. *Q.* By whom and when ſhould ſuch perſons be admitted?

A. By the Elderſhip, after iuſt triall of their repentance.

Q. Who eſtabliſhed this order in the Church?

Mat. 18. 1 Cor. 5. *A.* Jeſus Chriſt by his word and the Apoſtles.

Q. What is the office of this Elderſhip?

Rom. 12. 8. *A.* They ſhould watch vpon the manners of men and exerciſe the diſcipline.

Q. What authoritie haue they?

A. Authoritie to bind and looſe on earth.

Q. May they do this at their owne pleaſure?

A. No, for their authority is bound to the word.

Q. Wherein then ſerueth the ciuill Magiſtrate?

A. Hee ſhould cauſe all things to bee done according to Gods word, and defend the diſcipline.

Q. Doth the care of the Religion appertaine to him?

A. No doubt, ſeeing he is raiſed chiefly for this cauſe.

Q. May the Magiſtrate vſe the Office of the miniſters?

A. No, but he chargeth them to vſe their owne office.

Q. What may the elderſhip do to the Magiſtrat?

A. Admit him to the ſacraments, or exclude, according to the word of God.

Q. May the Miniſter vſe the office of the Magiſtrate?

A. No, for they ſhould not be entangled with worldly affaires. 2 Tim 2. 4.

Two Iuriſdictions in the Church.

Q. How many Iuriſdictions are then in the Church?

A. Two, one ſpirituall, and another ciuill.

Q. How doe they agree in the Church?

A. As the mouth and hand of God.

Q. To what end were they eſtabliſhed in the Church.

A. For the planting and preſeruation of the ſame.

Q. How farre ſhould we obey theſe Iuriſdictions?

A. So farre as their commandement agreeth with the word.

Q. What ſhould we doe, when they are both againſt the Church?

A. We ſhuld remaine with the church of God.

Q. But they will ſay the Church muſt needes be with them?

CRAIG'S CATECHISM.

A. We ſhould trie their ſayings by the tokens of the true Church.

Q. What are theſe tokens or markes?

A. The word, the Sacraments, and Diſcipline rightly vſed.

Q. What if no order of Diſcipline be among them?

A. Then wee ſhould remaine with the worde and Sacraments.

Q. But what if both the word and Sacramentes be corrupted?

A. Then we ſhould not ioyne our ſelues with that company.

Q. But what if they receiue the name of the true Church?

2 Cor. 12. 14. *A.* So did Sathan cloathe himſelfe with the Angell of light, for the further blinding of the world.

Q. But what ſhall men doe when they know not another Church?

A. Let them content themſelues with true faith in Chriſt.

Q. But then they are deuided from the Church?

A. Not from the true Churche, and body of Chriſt.

Q. How can that be prooued?

A. Thus: all that are vnited with Chriſt, are ioyned with the Church.

Q. Which of theſe two vnions is firſt and cauſe of the other?

A. Our miſticall and ſpiritual vnion with Jeſus Chriſt. For we are ioyned with all the Saints of God, becauſe wee are ioyned firſt with God in Chriſt.

Q. What comfort then is our ſocietie with the Church to vs?

A. A ſingular comfort, chieflie when we are perſecuted by the baſtard Church, and Tyrantes of the world.

Q. What is the comfort to vs?

A. This, that they cannot ſeparate vs from Chriſt and his members, albeit they ſeparate us from their wicked ſocietie. Rom. 3. 5.

9. *The 9. part is. Of the firſt cause and progreſſe of saluation, and end of all fleſh.*

Q. OVT of what fountaine doth this our ſtabilitie flow?

A. Out of Gods eternall and conſtant[1] election in Chriſt. Eph. 1. 4. [1] Unchanging.

Q. By what way commeth this election to vs?

A. By his effectuall calling in due time. Rom. 8. 30.

Q. What worketh this effectuall calling in vs?

A. The obedience of faith.

Q. What thing doth faith worke?

A. Our perpetuall and inſeparable vnion with Chriſt.

Q. What worketh this vnion with Chriſt?

A. A mutuall communion with him and his graces.

Q. What worketh this communion?

A. Remiſſion of ſinnes, and imputation of Iuſtice.[2] Ro. 4. 6, 7. 8. [2] Righteousness.

Q. What worketh remiſſion of ſinnes and imputation of iuſtice.

A. Peace of conſcience, and continuall ſanctification. Rom. 5. 8.

Q. What worketh ſanctification? Rom. 12. 5.

A. The hatred of ſinne, and loue of godlines.

Q. What worketh the hatred of ſinne?

A. A continuall battell againſt ſinne.

Q. What worketh this battell?

A. Continuall deſire to profit in godlines.

Q. What worketh this deſire?

A. An earneſt ſtudie in the word of God.

Q. What worketh this earneſt ſtudie?

CRAIG'S CATECHISM.

A. A further knowledge of our owne weakenes and Gods goodnes.

Q. What worketh this knowledge in vs?

A. An earneſt calling vpon God for help.

Q. What worketh this earneſt calling?

A. Victorie againſt Satan and ſinne.

Q. What worketh this victorie?

A. A liuely experience of Gods fauour.

Q. What worketh this liuely experience?

A. Boldnes to fight, and ſure hope of further victorie.

Q. What worketh this ſure hope?

A. An vnſpeakeable ioy of heart in trouble.

Q. What worketh this ioy of heart?

A. Patience to the end of the battell.

Q. What worketh patience in vs?

A. Stoutneſſe of heart to the finall triumph.

Q. What worketh this ſtoutnes of heart?

A. A plaine defiance againſt Satan and ſinne.

Q. What is this defiance?

A. The beginning of the eternall life in vs.

Q. What is this beginning to vs?

A. A ſure ſeale of our election, and glorification.

The certaintie of adoption.

Q. May not this ſeale bee aboliſhed through ſinne?

Rom. 11. 29. *A.* No, for theſe giftes are without repentaunce.

Q. But many fall ſhamefullie from God.

A. The ſpirit of adoption raiſeth all the choſen againe.

Q. But many are neuer raiſed againe?

A. Theſe were neuer the choſen of God.

Q. Yet both they and the Church beleeued otherwiſe?

A. They deceiued themſelues, but the Church iudgeth charitably.

Q. Then faith is not certaine?

A. True faith is euer certaine to the beleeuers.

Q. What certaintie hath euerie one of his faith?

A. The teſtimonie of the ſpirit of adoption with the fruites. Rom. 8. 16.

Q. But many glory in this teſtimonie in vaine?

A. Yet this teſtimonie is moſt ſure and certaine.

Q. Why then are ſo many deceiued by this way?

A. Becauſe they glory in a Faith without fruits.

Q. How may we eſchew this daunger?

A. By the right triall of our adoption. Iam. 2. 6. 18, &c.

The triall of our adoption.

Q. Where ſhould we begin our triall?

A. At the fruites of faith and repentance. Becauſe they are beſt knowne to our ſelues and others.

Q. What if we begin at election?

A. Then we ſhall wander in darkenes.

Q. But Gods election is moſt cleare and certaine?

A. It is cleare and certaine in it ſelfe: but it is not alwaies certaine to vs in ſpeciall.

Q. When is it certaine to euerie one of us?

A. When it may bee felt and knowne by the fruites.

Q. But this exact triall hath brought ſome to deſperation?

A. Yet Gods elect are alwaies ſuſtained, and finally comforted.

Q. Yet this triall is troubleſome to mens conſciences?

A. But at length it bringeth great peace of conſcience. 2 Cor. 2. 4.

Q. When and how is that?

CRAIG'S CATECHISM.

A. When after the feeling of Gods iudgements wee taſte of his mercy againe more aboundantly.

Q. Why are Gods elect ſo oft thus troubled in minde?

A. Becauſe that they may the better feele and know the mercy of God.

Q. Why doe worldly men eſteeme ſo little the mercy of God?

A. Becauſe they taſte not throughly of his Iuſtice.

Q. What thing then is trouble with the comfort of the ſpirit?

A. A ſeale of Gods loue, and a preparation to life eternall.

Q. What is proſperitie without the taſte of the ſpirit?

A. A token of Gods wrath, and a way to perdition.

Q. But ſome are troubled in minde without any reliefe?

A. Such men begin their hell with Cain.

Of the last and eternall eſtate of mankinde.

Q. What then ſhall be the finall end of all fleſh.

A. Either life, or death eternall, without any chaunge.

Q. With whom and where ſhall the faithfull be?

Mat. 25. *A.* With God in heauen, full of all ioy and felicitie.

Q. With whom and where ſhall the wicked be?

Mat. 25. 41. *A.* With Sathan in hell, oppreſſed with infinite miſeries.

Q. Are theſe two ends certaine and ſure?

A. Yes no doubt, ſeeing the meanes are certaine and ſure.

Q. Which are theſe ſure meanes?

A. Faith and infidelity with their fruites.

Q. What maketh theſe meanes ſure?

A. Gods moſt iuſt and conſtant will reuealed in his word.

Q. When ordained he theſe meanes and ends?

A. Before all beginnings in his ſecret counſell.

Q. To what end did he this?

A. That his mercie and iuſtice might ſhine perfectly in mankinde.

Q. How was this brought to paſſe? Rom. 9. 9. 18.

A. Through the creation of man in vprightnes, and his fall from that eſtate.

Q. What followed vpon this fall of man?

A. All men once were concluded vnder ſinne & moſt iuſt condemnation. Rom. 11. 32.

Q. What ſerued this for his mercie and iuſtice?

A. Hereby occaſion was offered both of mercie and iuſtice.

Q. To whom was mercy promiſed and giuen?

A. Onely to his choſen Children in Chriſte, which are called the veſſels of mercy. Rom. 9.

Q. How doth he ſhew mercy to them?

A. He giueth them the meanes whereby they come aſſuredly to life eternall. Rom. 9. 23.

Q. Vpon whom doth he ſhew iuſtice?

A. Upon all the reſt of Adams poſterity, which are called the Children of wrath.

Q. When doth he this?

A. When he ſuffereth them patiently to walk according to their owne corrupt nature.

Q. What followeth vpon that walking?

A. Eternall perdition infallibly, according to Gods eternal decree.

Q. Doth God compell them to walke that way?

A. No, but they willingly doe imbrace it againſt his word.

Q. How can men willinglie imbrace the way of perdition.

A. Becauſe they are blinded and corrupted by Sathan and their owne luſts.

Q. May they imbrace the way of life?

A. No, they refuſe it neceſſarily, and yet freely without anie compulſion.

Q. From whence commeth this neceſſitie?

A. From the bondage of ſinne, wherein they were caſt by the fall of Adam.

Q. Is all Adams poſteritie equallie in the ſame bondage?

A. Yes no doubt, but yet the choſen are redeemed through Chriſt, and the others iuſtly left in their naturall eſtate.

Q. What thinges ſhall be ſeene perpetuallie in veſſels of wrath?

A. The glorie of Gods eternall and fearefull iuſtice.

Q. What ſhall be ſeene in the veſſels of mercie?

A. The perpetuall praiſe of his mercy and goodnes, through Jeſus Chriſt our Lorde. To whom with the Father and the holy ſpirit, be all honour and glorie eternally. So be it.

¶ A ſhort and generall confeſſion of the true Chriſtian faith, and Religion, according to Gods word, & acts of our Parliament, subscribed by the kings Maieſtie & his houſhold, with ſundry others to the glorie of God, & good example of all men. At Edenburgh the 20 of Iune. 1580. and in the 14. yeare of his raigne.

WE all & euerie one of vs vnderwritten, proteſt that after long and due examination of our own conſciences, in matters of true and falſe religion, are now throughly reſolued in the truth by the word & ſpirit of God. And therefore we beleeue with our harts, confeſſe with our mouthes, and ſubſcribe with our hands, & conſtantly affirme before God & the whole world, that this is only the true chriſtian faith, and religion, pleaſing God, and bringing ſaluation to man, which is nowe by the mercy of God reuealed to the world, by the preching of the bleſſed goſpel, & is receiued, beleeued, and defended by many and ſundry notable churches, & realmes, but chiefly by the church of Scotland, the kings M. and three eſtates of this realme, as Gods eternall truth, and onlie ground of our ſalvation, as more particularly is expreſſed in the confeſſion of our faith, eſtabliſhed & publikely confirmed by ſundry Actes of Parliaments, & now of a long time hath bin openly profeſſed by the Kings M. and whole bodie of the realme, both in City & Countrie.

To the which confeſſion and forme of religion, we willingly agree in our conſciences in al points, as vnto Gods

vndoubted truth and veritie, grounded onlie vppon his written word. And therefore wee abhorre and deteſt all contrary religion and doctrine: but chiefly alkind of Papiſtrie in generall, and particular, euen as they are nowe damned and confuted by the word of God and Church of Scotland.

But in ſpeciall we deteſt & refuſe the vſurped authoritie of the Romaine Antichriſt ouer the ſcriptures of God, ouer the Church, the ciuell Magiſtrates, and conſciences of men: all his tyrannous Lawes, made vppon indifferent thinges againſt our Chriſtian liberty, his erronious doctrine againſt the ſufficiency of the written word, the perfection of the law, the office of Chriſt, & his bleſſed goſpel, his corrupted doctrine concerning Originall ſin, our naturall inhability, & rebellion to Gods law, his blasphemie againſt our iuſtification by faith onely, our imperfect ſatisfaction, & obedience to the law: the nature, number, & vſe of the holy ſacraments. We deteſt his fiue baſtard ſacraments, with all his Rites, Ceremonies, and falſe doctrine, added to the miniſtration of the true Sacraments, without the word of God: his cruell iudgements againſt infants departing without the Sacrament, his abſolute neceſſity of Baptiſme, his blaſphemous opinion of tranſubſtantiation, or real preſence of Chriſts body in the ſacrament, & receauing of the ſame by the wicked, or bodies of men, his diſpenſations with ſolemned othes, periuries, and degrees of marriage forbidden in the word, his crueltie againſt the innocent deuorced.

We abhorre his Deuiliſh Maſſe, his blaſphemous Prieſthood, his prophane ſacrifice for the ſins of the dead & the quicke, his canonization of men and women ſaintes, calling vpon Angels or Saints departed, worſhipping of Imagerie, Reliques, Croſſes, dedicating of Churches, altars, daies, vowes to creatures, his Purgatory, praier for the

dead, praying or ſpeaking in a ſtrange language, his proceſſions and blaſphemous Letany, his multitude of aduocates, or mediators, with his manifold orders, and auricular confeſſion, his deſperate & vncertaine repentance, his generall & doubting faith, his ſatisfactions of men for their ſins, his iuſtification by workes, his *Opus operatum*, workes of ſupererogation, merits, pardons, peregrinations, and ſtations.

We deteſt his prophane holy-water, Baptiſing of Bels, coniuring of ſpirites, croſſing, ſayning, anoynting, coniuring, his hallowing of Gods good creatures, with the ſuperſtitious opinion ioyned therewith, his worldly Monarchie, and wicked Hierarchie, his three ſolemned vowes, with all his ſhauelings of ſundrie ſortes, his erronious and bloody decrees made at Trent, with all the ſubſcribers and approouers of that cruell and bloody Band, coniured againſt the church of God. And finallie wee deteſt all his vaine Allegories, rites, ſignes, and traditions brought in the Church; without, or againſt the word of God & doctrine of this reformed Church.

To the which we ioyne our ſelues willinglie in doctrine, faith, religion, diſcipline, and vſe of the holy Sacraments, as liuely members of the ſame with Chriſt our head, promiſing and ſwearing by the great name of our Lord, that we ſhall continue in the obedience of the doctrine and diſcipline of this Church, and ſhall defend the ſame, according to our vocation, and power, all the dayes of our liues, vnder the paines contained in the lawe, & danger both of bodie and ſoule, in the day of Gods fearefull iudgement.

And ſeeing that many are ſtirred vp by Sathan and the Romaine Antichriſt, to promiſe, ſweare, ſubſcribe, and for atime vſe the holie Sacramentes in the Church deceitfully againſt their own conſciences, minding hereby firſt, vnder

the externall cloake of Religion, to corrupt and subuert ſecretly Gods true religion within the Churche, and afterwarde, when time may ſerue, to become open enemies and perſecutors of the ſame, vnder vaine hope of the Popes diſpenſation, deuiſed againſt the worde of GOD, to his greater confuſion, & their double condemnation in the day of the Lorde Jeſus. Wee therefore willing to take away all ſupition of Hipocriſie, and of ſuche double dealing with God and his Church, proteſt, and call the ſearcher of all harts for witneſſe, that our mindes and hearts doe fully agree with this our confeſſion, promiſe, oath, and ſubcription, ſo that we are not mooued for any worldly reſpect, but are perſwaded only in our conſciences, through the knowledge and loue of Gods true religion imprinted in our hartes, by the holy ſpirit, as we ſhall anſwere to him in the day when the ſecrets of all harts ſhalbe diſcloſed.

And becauſe we perceiue, that the quietnes & ſtability of our religion & church doth depend vpon the ſafety, & good behauiour of the kinges Maieſtie, as vppon a comfortable inſtrument of Gods mercie, graunted to this countrie, for the maintaining of his church, and miniſtration of iuſtice among vs: we proteſt and promiſe with our harts, that we ſhal defend his perſon, & authority, with our bodies & liues in the defence of Chriſts goſpel, libertie of our country, adminiſtration of Juſtice, and puniſhment of Iniquitie, againſt all enemies within this Realme, or without, as we deſire our God to bee a ſtrong and merciful defender to vs in the day of our death, and comming of our Lord Jeſus Chriſt. To whom with the father & the holy ſpirit, be all honor and glorie eternally, Amen.

The names of all the ſubſcribers contained in the principall copie, written in parchment, and kept in the handes of the Miniſters.

The Kinges Maiesties charge to all the commiſſioners and Ministers within this Realme.

SEING that we and our houſhold haue ſubſcribed, and giuen this publike confeſſion of our faith to the good example of our ſubjectes: wee command and charge all Commiſſioners & Miniſters, to craue the ſame confeſſion of their Pariſhioners, and to proceede againſt the refuſers, according to our laws, and order of the Church, deliuering their names, and lawfull proceſſe to the Miniſters of our houſe, with all haſte & diligence, vnder the pain of xl. pounds to bee taken from their ſtipends: that we with the aduiſe of our councell, may take order with ſuch proud contemners of God and our lawes: ſubſcribed with our hand, At Holirodehouſe, the xi. day of March 1580. The 14. yeare of our raigne.

I THOUGHT good to adde for the better confirmation of this confeſſion, the iudgement of the ancient and godly Fathers, concerning the authoritie of the holy ſcriptures, vppon the which onely they grounded their faith and religion, & by the ſame onely confuted and condemned all contrarie doctrine and religion in their time, as their writings doe teſtifie to vs. And next I laie downe the open and ſhameleſſe blaſphemies of the late Papiſtes ſpued out, and written in contempt of the holie ſcriptures, and praiſe of mens traditions aboue the word of God, the which traditions they reuerence equally with the ſcriptures as it ſhall appeare by their owne wordes.

The Godlie Fathers.

Irenæus. lib. 3. cap. 8.

THE Apoſtles haue put in writing the thinges, that were to be the foundation and piller of our faith.

Idem, cap. 11. The piller and ground work of the Church, is the Goſpell, and the ſpirit of life.

Origines, lib. 1. cap. 17. in Epiſt. ad Roman.

Idem in prim. Hieremiæ. Our iudgements and expoſitions haue no credit without the teſtimonie of the Scriptures.

Idem Homil. 25. in Matth. For confirmation of all thoſe words wee ſpeake in our teaching, we ſhould firſt alleadge the iudgement of the ſcripture, as a confirmation of that thing we declare unto you.

Cyprianus de baptiſmo Chriſti. Out of the ſcriptures muſt come all rule of teaching.

Baſilius epiſt. 8. The Scripture is a perfect rule and line, and admitteth no addition.

Idem Ibidem. Let vs ſtand to the iudgement of the Scripture inſpired by God, and let the ſentence of truth be giuen them, whoſe Doctrine is agreeable to the heauenly oracles.

Cyrillus in Iohan. lib. 12. All things that our Lorde did, are not written, but the Apoſtles wrote the things they iudged to be ſufficient for our maners and doctrine.

Baſilius de vera fide. It is pride, to reiect any thing the Apoſtles haue written, or to adde any thing to their writings, and bring in things not written.

Theophilus, epiſt. 9. cap. vlt. They that offer any thing except the doctrine of the Apoſtles, they bring in ſlanders, hereſies, and diſſentions.

Ambroſius. We iuſtly damne all new things which Chriſt did not teach, becauſe Chriſt is the way to the faithfull.

Idem, primo officiorum. Thinges that wee finde not in the Scriptures, we may uſe as we pleaſe.

Hieronimus, Pſal. 86. Take heede what they ſay that were, and not that are nowe: for whatſoeuer thing is ſpoken without the Doctrine of the Apoſtles, let it be put away and haue no authoritie.

Idem in Aggæum. The worde is Gods ſworde wherewith all thinges are cutte off, which without the teſtimonie and authoritie of the Scriptures men of their owne head doe inuent and feine, as traditions of the Apoſtles.

Chriſoſtomus, opere imperfecto. Hom. 49. In no way can the true Church of Chriſt be knowne, but by the ſcriptures only.

Idem, in Sancto & adorando Spiritu. If anie thing be obtruded without the Goſpell, vnder the title of the Spirite, let vs not beleeue it.

Idem, opere imperfecto. Hom. 47. We ſhould in no caſe giue credit to the church, except they ſpeake and doe thinges that are conſonant to the ſcriptures.

Auguſtinus de vanitate Eccleſiæ, cap. 2. The ſcripture doth ſhew Chriſt in the Church.

Idem in Iohan. tract. 86. When the Lorde hath not reuealed theſe thinges, which of vs can ſay: theſe, or theſe thinges are: and if any man will affirme this or that to bee, how doth he prooue it?

Idem de Paſtoribus, cap. 14. I inquire at the voice of the Paſtour, to read mee it out of the Prophet, read it out of the Pſalme, recite it out of the Law, recite it out of the Goſpell, recite it out of the Apoſtle.

Ibidem, lib. 2. cap. 85. contra literas Petiliani. Whether we are Schiſmatikes, or ye, neyther I, nor thou ſhall be

iudge, but let Chriſt bee demaunded, that he may ſhew his owne Church.

Tertullianus de perſcriptione contra hæreticos. The Heretickes denie, that Chriſt and the Apoſtles reuealed all thinges to all, but ſomething openly, ſomething ſecretly.

Athanaſius, orat. 2. contra hæreticos, doth teſtifie, that the Arrians gloried in the reuelations, and in the ſpirit without the word.

Auguſtinus, de natura & gratia, 16. I am bound to giue conſent onely to the Canonicall Scriptures without any excuſe.

Epiphanius, lib. 1. Hæreſi. 38. Affirmeth that Caiani an Heretike ſaide, that they receiued their errours by traditions without the ſcriptures.

Irenæus lib. 3. cap. 2. The Heretikes when they are rebuked by the ſcriptures, they turne to the accuſation of the ſcriptures, as if they were corrupt, or had not authoritie, and that they are ſpoken ſundry waies, and that the truth cannot be found by them, if wee want the traditions.

1. Leo, Epiſt. 83. ad Paleſt. Yee are armed with the name of the Church, and therewith doe fight againſt the Church.

Cyprianus, de ſimplicitate Prælatorum. The diuell hath found a new deceit, that vnder the title of Chriſtian people, he may deceaue them that are not warie and heedfull.

Auguſtinus de ſermone Domini in monte. The ſheepe ſhould not caſt away her ſkin, becauſe Wolues and Toads ſometimes hyde themſelues vnder it.

Papiſtes acknowledge here your owne wordes againſt the ſcripturees, agreeable to the old hereticks your fathers.

THIS was the Doctrine of the Fathers, and faith of the Church, for the ſpace of fiue hundred yeares, after the Aſcention of Chriſt. The which Doctrine and faith did, piece by piece decay, as the Romaine Antichriſt did growe to his high eſtimation: where through the true handing of the ſcriptures was altogether neglected, and his traditions placed in their roome, and ſo the Pope with his creatures were placed aboue the Scriptures, to make Scriptures lawfull, or vnlawfull, and to be the onely iudge of all interpretations, and their ſentences to be without all errour, and ſo all men bound to it, without anie contradictions as the hiſtories of the Church do plainely declare, but chieflye the bloud of the Saints of God ſhed for the defence of this doctrine of the fathers againſt their errours.

Wherefore I deſire thee gentle Reader, to marke theſe blaſphemies following which the ſlaues of that peſtilent ſecte haue ſpued out againſt the ſcriptures of GOD, the fathers iudgment, and the confeſſion of the Primatiue Church.

The ſecond head, concerning the blaſphemies of the Papists, against the word of God.

Cuſanus Cardinal Epiſt. 2. ad Bohemos.

THE Scriptures muſt follow the Church, and not the Church the Scriptures.

Idem, Ibidem. I ſay, the precepts of Chriſt are of no ſtrength, except the church admit them for ſuch.

Hoſius Cardinalis, de expreſſo verbo dei. It is vaine labour that is ſpent vpon the ſcriptures, we will rather waite for Gods ſentence out of heauen.

Idem, Ibidem. What the church doth teach, that is the

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expreſſe worde of God, what is taught againſt the minde and conſent of it, is the expreſſe word of the diuell.

Idem, Ibidem. If a man haue the interpretation of the church of Rome, albeit he ſeeth not how it agreeth, or diſagreeth with the text, this man hath the expreſſe word of God.

Eckius multis in locis. The Scripture is the blacke Goſpell, and diuinitie of Incke.

Heruæus de poteſtate Papæ. The Pope is the whole church in power.

Veractus, The determination of the church is called the Goſpell.

Piggius de cœleſti Hierarchia. The Church hath power to giue to ſome ſcriptures a Canonicall authority, which they neuer haue of themſelues, nor yet of their authors.

Idem, Ibidem. The ſcriptures are like a noſe of waxe, which may bee turned in what ſhape and forme thou pleaſe to forme and draw it.

Idem, Ibidem. The Apoſtles wrote ſome thinges, not that theſe writings ſhould be ſuperiours to our faith, but rather that our faith ſhould be ſuperiour to them.

NOW let all men iudge, what ſpirit mooued theſe godleſſe writers, to blaſpheme the Scriptures of God ſo ſhamefully. But ſome will ſay, that they were priuate men and not the Pope nor his councell. I anſwere: They were gladlie heard, authoriſed, and well rewarded by the Pope and his corrupted ſinagogue. And *Iohn Hus. Hiero de Praga*, with ſundrie of our brethren cruellie were perſecuted with fire and ſworde, for ſpeaking againſt their blaſphemies.

It is true, the late counſell of *Trent*, woulde appeare to iudge more reuerently of the Scriptures, when they hid their venome vnder ſome fair and generall termes, but

which of them was offended when they heard the Biſhop of *Poitiers* in his exhortation, call the Scriptures, *a voide and dumb law, &c.* And likewiſe, who accuſed the prophane prieſt of *Latarane*, which in all their preſence, called the ſcriptures *Dead Luke, &c.*

Adrianus writing in the defence of that prophane Counſell, doth plainely teſtifie, that they in their mindes did throughly agree with theſe blaſphemies, but yet durſt not ſpeake ſo plainely againſt the ſcriptures, leaſt they ſhould haue prouoked the common people againſt them.

And therefore to bleare the eyes of the people for a time, they ioyne the ſcriptures and their vnwritten traditions togeather in their decrees.

But in the mean time, they arme and ſend out certaine vile ſlaues, and godleſſe runnagates to ſpeake and write againſt the written word, who doe call it *a dead Letter, obſcure, vncertaine, inſufficient, the occaſion of all hereſies, written without the commandement of Chriſt, and vnprofitable to the people*, labouring hereby to bring the conſciences of men from the word of life, to their diueliſh traditions.

Let all men therefore that loue the truth of God, flee farre from this deceitfull and diueliſh companie, which God in his wrath hath raiſed vp to blinde this vnthankefull age, and to try our faith and patience, vnto the time of our ful victorie, through Ieſus Chriſt our Lord: To whom with the Father and the holie ſpirite, bee all honour, praiſe, and Maieſtie for euer and euer, So be it.

FINIS.

Notes.

P. 202, line 24, "diſpaired," hopeleſs. This word was a common one among our Reformers, both continental and Scottish. It was Luther who first so strongly spoke out in reference to the "deſperatio" which is produced in the sinner by anything less than the gospel, and by "the popes goſpel." The word is frequently used by Calvin in his Institutes, in a similar way. Our Scottish Reformers took up the word, and in the Confession of 1581, commonly called "the King's Confeſſion," they thus use it :—"We deteſt and refuſe the uſurped authority of that Romane Antichriſt upon the Scriptures of God . . . his *deſpered* and uncertain repentance, his general and doubtfum faith." (Dunlop's Confessions, vol. ii. p. 105 ; Calderwood, vol. iii. p. 504. Calderwood gives "deſperat" instead of dispaired. See note on this in Irving's Confeſſions, p. 135 ; in present volume, p. 261.)

P. 204, line 8, "brought in," *i.e.* "brought into."

P. 210, last line, "paine," evidently punishment or penalty—pœna, as in some acts of General Assembly.

P. 216. In the first sentence there are one or two manifest errors of the printer which I have corrected. In the fourth commandment I have retained "Sabbaoth."

P. 218. In interpreting the second commandment, our Reformers were careful to distinguish between making "images" or "pictures" of God and pictures of men. Painters, such as Lucas Cranach, are among our Reformation worthies.

P. 221, line 8, "Therefore" seems here used in the sense of "nevertheless.

P. 222, line 16, "discharge," clearance. "Is this enough to clear us from the charge of discharging this commandment."

In pp. 221, 237, line 24, I have given "ſeuenth," "doctrine," "partes," instead of "fourth," "dictrine," "wordes."

P. 243, line 10. "The Fathers" here are the Jewish fathers, to

whom our Reformers appealed, more than to the so-called "Chriſtian fathers"; and the "manie ſacraments" are evidently the many sacrifices and rites of the Old Testament.

P. 244, line 11 from foot. There seems a word omitted here. It should probably run thus: "on the ground of the promiſe made," &c.

Ibid., line 8 from foot, "I no doubt." This may be, "I doubt not," or, "Yes, no doubt"; as also in p. 248.

P. 245, line 18. The word "not" is omitted in the edition from which we print; but as it manifestly ought to be there, we insert it, as in Craig's Smaller Catechism, Quest. 70, "Why is not the ſupper miniſtered to infants."

P. 245, second last line, for "joyned be," we should read "be joyned," as such a transposition is unknown save in poetry.

P. 246, last line, the first "that" should be "the."

P. 247, line 14, for "the only," we should read "only the."

P. 249, line 13 from foot, "lively" is "living," as in our version of Scripture, "lively stones."

P. 252, line 11, "and joyned," should probably be "are joyned."

P. 257, line 5 from foot, I have given "them" for "you," as the sense seemed to require.

P. 261, line 10, "sayning," the old Scotch word for "blessing."

P. 266, line 3. The title of Tertullian's book is properly *de præscriptione hæreticorum.*

In the "General Confession" which Craig has appended to his Catechism, there are some small variations from Dunlop's edition, which professes to be from an old manuscript of 1585. We have printed exactly from Craig; the reader can compare this with Dunlop.

ANE

FORME

OF

EXAMINATION

BEFORE THE

COMMUNION,

APPROVED BY THE

GENERAL ASSEMBLY OF THE KIRK OF SCOTLAND:

And appointed to be used in

FAMILIES and SCHOOLES.

WITH THE

Short *Latin* CATECHISM,

Commonly taught in Schools.

EDINBURGH,
Printed by JAMES WATSON, His Majesty's Printer.
MDCCXXI.

The three following Acts of Assembly give the history of Craig's Smaller Catechism :—

Assembly 1590. Sess. 12. 10 Augusti.

ANENT the Examination before the Communion, it is thought meet for the common Profite of the whole People, that ane uniforme Order be keepit in Examination, and that ane schort Forme of Examination be set down, be their Breither, Mrs. John Craig, Robert Pont, Thomas Buchanan, *and* Andrew Melvine, *to be presentit to the next Assembly.*

Assembly 1591. Sess. 17. Julii 13.

ANENT the Forme of Examination before the Communion, pennit be their Brother Mr. Craige, *the Assembly thought it meet to be imprintit, being be the Author thairof contractit in some schorter Bounds.*

Assembly 1592. Sess. 10. Penult. Maii.

FOR swa meikle as at the special Desire of the Kirk, ane Forme of Examination before the Communion was pennit and formit be their Brother Mr. John Craige, *quhilk is now imprintit, and allowit be the Voyce of the Assembly. Therefore it is thought needful that every Pastor travel with his Flock that they may buy the samen Buik, and read it in their Families, quhereby they may be better instructit; and that the samen be read and learnit in Lectors Schools, in place of the little Catechism.**

* That is, *The Maner to examine Children*, at the End of *Calvin's* Catechism.

ANE

Forme of Examination before the Communion.

I. *Of our miſerable Bondage through Adam.*

Q. 1. WHAT are we by nature?
A. The Children of God's Wrath, Eph. 2. 3.
Q. 2. Were we thus created of God?
A. No, for he made us to his own image, Gen. 1. 26.
Q. 3. How came we to this Miſery?
A. Through the Fall of Adam from God, Gen. 3.
Q. 4. What Things came to us by that Fall?
A. Original Sin, and natural Corruption, Rom. 5. 12, 18, 19.
Q. 5. What power have we to turn to God?
A. None at all, for we are dead in Sin, Eph. 2. 1.
Q. 6. What is the Puniſhment of our Sin?
A. Death eternal, both in Body and Soul, Rom. 6. 23.

II. *Of our Redemption by Chriſt.*

Q. 7. WHO may deliver us from this Bondage?
A. God only who bringeth Life out of Death.

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Q. 8. How know we that he will do it?

A. By his Promiſe, and ſending his Sonne Chriſt Jeſus in our Fleſh, John 3. 16, 17.

Q. 9. What Kind of Perſon is Christ?

A. Perfect God and perfect Man, without Sin, Matth. 1. 23. Luke. 1. 31.

Q. 10. What needed this wonderful Union?

A. That he might be a meet Mediator for us.

Q. 11. How did he redeem us?

A. Through his Obedience to the Law, and Death of the Croſs, Phil. 2. 8.

Q. 12. Suffered he only natural Death?

A. No, but he ſuffered alſo the Curſe of God, in Body and Soul, Gal. 3. 13.

Q. 13. How know we that his Death brought Life to us?

A. By his glorious Reſurrection and Aſcenſion.

Q. 14. Wherefore that?

A. For if he hath not ſatisfied for all our Sins perfectly, he hath not riſen, nor we by him, 1. Cor. 15, 14, 17.

Q. 15. Is it needful that we believe theſe Myſteries?

A. No doubt, but yet that is not enough, Jam. 2. 17, 20.

Q. 16. What more is required?

A. That we be made Partakers of Chriſt and his Merits, John 15. 4–7.

III. *Of our Participation with Chriſt.*

Q. 17. HOW is that wrought?

A. Through his continual Interceſſion for us in Heaven, Heb. 7. 25.

Q. 18. Declare how that is done?

A. Hereby the holy Spirit is ſent, John 14. 16, 26.

Q. 19. What doth the Spirit in this Work?

A. He offereth Chriſt and his Graces to us, and moveth us to receive him.

Q. 20. How doth he offer Chriſt to us?

A. By the Preaching of the Evangel, Rom. 10. 13, 14. 15.

Q. 21. How doth he move us to receive him?

A. Through Printing in our Hearts true Faith in Chriſt, Acts 16. 14.

Q. 22. What Thing is Faith in Chriſt?

A. A ſure Perſwaſion that he is the only Saviour of the World, but ours in ſpecial, who beleive in him, John 6.

Q. 23. What doth this Fruit work?

A. Our inſeparable Union with Chriſt and his Graces, Eph. 3. 16–19.

Q. 24. What is the firſt Fruit of this Union?

A. A Remiſſion of our Sins, and Imputation of Juſtice,[1] Rom. 6. 19.

[1] righteousnes.

Q. 25. Which is the next Fruit of our Union with him?

A. Our Sanctification and Regeneration[2] to the Image of God, John 3. 3, 5.

[2] renewal.

Q. 26. Who doth this, and how?

A. The Holy Spirit through our Union with Chriſt, in his Death, Burial, and Reſurrection, Rom. 6.

Q. 27. What are the chief Parts of our Regeneration?

A. Mortification of Sin, and riſing to Righteouſneſs. Rom. 6.

Q. 28. How know we Sin and Righteouſneſs?

A. By the juſt and perfect Law of God, Rom. 7.

IV. *Of the Word.*

Q. 29. WHERE ſhall we find the Word of God?

A. Only in the holy Scriptures, Rom. 15. 4.

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Q. 30. Are the Scriptures ſufficient for our Inſtruction?

A. No doubt, as the Apoſtles do teſtify, John 20. 31. Gal. 1. 8. 2 Tim. 3. 16.

Q. 31. How ſhould we receive and uſe the Word?

A. We ſhould read it privately and publickly with all Reverence, Deut. 31. 21.

Q. 32. Is this ſufficient for our Inſtruction?

A. No, if publick Teaching may be had, Eph. 4. 11, 12.

Q. 33. Wherefore that

A. For as God raiſeth publick Teachers and Paſtors, ſo he hath commanded us to hear them, Mal. 2. 7.

Q. 34. How long ſhould we continue in this School?

A. All the Days of our Lives, ſeeing we are ignorant, forgetful, and eaſy to be deceived, Col. 3. 16.

Q. 35. What then ſerve the Sacraments?

A. They are added for our further Comfort and Admonition as a viſible Word, Gen. 17. 9, 10, 11. Exod. 12.

V. *Of our Liberty to ſerve God.*

Q. 36. WHAT good Things may we do now being thus regenerated?

A. We may ſerve our God freely and uprightly, Rom. 12.

Q. 37. May we do it perfectly according to the Law?

A. No truly, for our Regeneration is not perfect, Gal. 5. 17. Eccleſ. 7. 22.

Q. 38. What followeth upon that?

A. A certain Rebellion of the Fleſh againſt the Spirit, Rom. 7. 15–25.

Q. 39. Is not this Rebellion curſed by the Law?

A. Yea truly, but yet it is not imputed to us, 2 Cor. 5. 19.

Q. 40. Wherefore that, ſeeing it is Sin, and the Root of all our Sins

A. Becauſe Chriſt ſatisfied all the Points of the Law for us, Rom. 3. 21, &c.

Q. 41. What are we then who believe in Chriſt?

A. Juſt in him, but Sinners in our ſelves, Rom. 8.

Q. 42. What craveth this Confeſſion of us?

A. A conſtant Faith in Chriſt, and continual Repentance.

Q. 43. What then is our only Joy in Life and Death?

A. That all our Sins bypaſt, preſent and to come, are buried; and Chriſt only is made our Wiſdom, Juſtification, Sanctification, and Redemption, 1 Cor. 1. 30.

Q. 44. What Fruit cometh of this Faith?

A. A Peace of Conscience, and Joy in the Spirit, in all our Troubles within and without, Rom. 5. 2. 2 Cor. 6. 4.

Q. 45. What ſhall we gather of this whole Diſcourſe?

A. How miſerable we are through Adam, and how bleſſed through Chriſt, Phil. 3. 8.

Q. 46. When ſhould we remember of this Doctrine?

A. At all Times, but chiefly when we are touched with a proud Opinion of our own Worthineſs, or are troubled in Conscience for Sin, Luke 18. 19.

Q. 47. Then this Meditation ſerveth for a Preparation to the holy Sacraments?

A. Yea truly, if they be rightly conſidered.

VI. *Of the Sacraments.*

Q. 48. DECLARE that in Baptiſm?

A. We ſee there the Seal of our ſpiritual Filthineſs through our Communion with Adam, and our Purgation by our Communion with Chriſt.

Q. 49. Declare the ſame in the Supper?

A. We ſee, feel, and taſte there alſo, the Seal of our

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ſpiritual Wants, and Death through Adam; and likewiſe of our ſpiritual Treaſures and Life through Chriſt only.

Q. 50. How contract we our ſpiritual Filthiness from Adam?

A. Through our natural Communion with him, Rom. 5. 12, &c.

Q. 51. How came we to our ſpiritual Purgation, and Life by Chriſt?

A. Through our ſpiritual Communion with our Second Adam, Head and Spouſe, Eph. 5. 30.

Q. 52. Do the Word and the Sacraments work this Communion?

A. No, for it is the Work of the Spirit only, Eph. 3. 16.

Q. 53. Whereunto do the Word and Sacraments lead us?

A. Directly to the Croſs and Death of Chriſt, 1 Cor. 1. 17, 18, 23, 24.

Q. 54. Wherefore that?

A. Becauſe through his Croſs and Death, the Wrath of God was quenched, and all his Bleſſings made ours, Gal. 3. 13, 14.

Q. 55. Why was this high Myſtery represented by theſe weak and common Elements?

A. Because they expreſs moſt lively our ſpiritual Purging and Feeding, which we have by Chriſt, John 6. 32, &c.

Q. 56. When doth he theſe Things to us in very Deed?

A. When he is ſo joyned with us, and we with him, that he abideth in us, and we in him ſpiritually, John 15, 4, 5.

Q. 57. How is this Union and Abiding expreſſed here?

A. By natural Waſhing, Eating, Drinking, Digeſting, Feeding, and Abiding in us.

Q. 58. How may we feel and know this ſpiritual Abiding in us?

A. By the Teſtimony of the Spirit in us, and external Actions agreeable to Christ in us, Matth. 7. 6. Rom. 8. 16.

Q. 59. Then Chriſt is not an idle Gueſt in us?

A. No truly, for he came not only with Water and Blood, but alſo with the Spirit, to aſſure us, in ſome Meaſure, of his Preſence in us, 1 John 5. 6.

VII. *Of Baptiſm.*

Q. 60. WHAT ſignifieth Baptiſm unto us?

A. That we are filthy by Nature, and are purged by the Blood of Chriſt, Tit. 3. 5.

Q. 61. What meaneth this our Union with the Water?

A. Our ſpiritual Union with Jeſus Chriſt, Rom. 6. 3, 8. Gal. 3. 27.

Q. 62. What followeth upon this our Union with him?

A. Remiſſion of Sins and Regeneration, Rom. 6. 4, 18, 22.

Q. 63. From whence cometh our Regeneration?

A. From the Communion with the Death, Burial, and Reſurrection of Chriſt, Rom. 6. 4, 5, 8.

Q. 64. How long, and by what way doth Baptiſm work in us?

A. All the Days of our Life, through faith and Repentance, 1 Cor. 6, 19, 20.

Q. 65. How then are Infants baptized?

A. Upon the Promiſe made to the Faithful and their Seed, Gen. 17. 7, 10.

Q. 66. How doth Baptiſm differ from the Supper?

A. In the Elements, Action, Rites, Signification and Uſe.

Q. 67. Wherefore is Baptiſm but once miniſtered?

A. It is enough to be received once in the Houſe of God, Rom. 8. 16.

Q. 68. Declare the Cauſe of that?

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A. For they are never caſten out, who are once truly received in his Society, John 6. 37.

Q. 69. Why is the Supper ſo oft miniſtred?

A. We have need to be fed continually, John 6. 55.

Q. 70. Why is not the Supper miniſtered to Infants?

A. Becauſe they cannot examine themſelves, 1 Cor. 11. 18.

VIII. *Of the Supper.*

Q. 71. WHAT ſignifieth the Action of the Supper?

A. That our Souls are fed ſpiritually, by the Body and Blood of Jeſus Chriſt, John 6. 54.

Q. 72. When is this done?

A. When we feel the Efficacy of his Death in our Conſcience by the Spirit of Faith, John 6. 63.

Q. 73. Why is this Sacrament given in Meat and Drink?

A. To ſeal up our near Conjunction with Chriſt.

Q. 74. Wherefore is both Meat and Drink given?

A. To teſtify that Chriſt is the whole Food of our Souls, John 6.

Q. 75. Is Chriſt's Body in the Elements?

A. No, but it is in Heaven, Acts 1. 11.

Q. 76. Why then is the Element called his Body?

A. Becauſe it is a ſure Seal of his Body given to our Souls.

Q. 77. To whom ſhould this Sacrament be given?

A. To the Faithful only, who can examine themſelves.

Q. 78. Wherein ſhould they examine themselves?

A. In Faith and Repentance, with their Fruits.

Q. 79. What ſhould the Paſtors do when Men are negligent, and abuſe the Sacraments?

A. They ſhould uſe the Order of Diſcipline eſtabliſhed in the Word.

IX. *Of Diſcipline.*

Q. 80. WHO ſhould uſe this Diſcipline?

A. The Paſtors and Elders by their mutual Conſent and Judgment.

Q. 81. What is the Office of the Elderſhip?

A. To watch upon their Flock, and exerciſe the Diſcipline.

Q. 82. How is this done?

A. By private and publick Admonition, and other Cenſures of the Kirk, as Need requireth.

Q. 83. Who ought to be excluded from the Sacraments?

A. All Infidels, and publick Slanderers

Q. 84. Wherefore are theſe excluded

A. Leſt they ſhould hurt themſelves, ſlander the Kirk, and diſhonour God.

X. *Of the Magiſtrate.*

Q. 85. WHAT is the Office of the Chriſtian Magiſtrate in the Kirk

A. He ſhould defend the true Religion and Diſcipline, and puniſh all Troublers and Contemners of the ſame.

XI. *Of the Table in ſpecial.*

Q. 86. WHY uſe we a Table here, and not an Altar as the Fathers did at God his Commandment?

A. Becauſe we convene, not to offer a Sacrifice for Sin, but to eat and drink of that Sacrifice, which Chriſt once

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offered upon the Croſs for us, Heb. 7. 23, 24, 27. and 10. 11, 12, 14, 18.

Q. 87. What proteſt we when we come to the Table?

A. That we are dead in our ſelves, and ſeek our Life only in Chriſt.

Q. 88. Shall this Confeſſion of our Unworthineſs be a Stay to come to the Communion?

A. No truly, but rather a Preparation to the ſame, if Faith and Repentance be with it, Mark 2. 17.

Q. 89. Wherefore is there Mention made here of Chriſt his Body and Blood ſeverally?

A. To teſtify his Death, by the which only he was made our ſpiritual Meat and Drink, John 6. 51, 55.

Q. 90. For what Cauſe is this Action called the Communion?

[1] fellowship.

A. Becauſe it is the true Cauſe of our mutual Society[1] with Chriſt in all Things, good and evil.

Q. 91. Declare how that is performed?

A. Hereby he removeth all evil Things from us, which we have by Nature, and we receive of him all good Things, which we want by Nature.

Q. 92. Declare theſe Things more plainly?

A. The Wrath of God and Sin is removed, which we have by Nature, and the Favour of God, and Adoption, with the Joy of Heaven, is reſtored to us, the which Things we have not by Nature, Rom. 8.

Q. 93. What Thing then may the faithful Soul ſay?

A. Now live I, not I, but Chriſt liveth in me, it is God that juſtifieth, who ſhall condemn.

Q. 94. Let us therefore give Thanks, and paſs to this holy Action, every one of us, ſaying and ſinging in his Heart, The Lord is the Portion of mine Inheritance and of my Cup, thou ſhalt maintain my Lot, the Lines are

fallen unto me in pleaſant Places, yea, I have a fair Heritage, Pſal. 16. 5, 6.

A. Let it be done ſo, with Heart and Mouth, to the Confuſion of all Idolaters, and Glory of our God.

XII. *The End of our Redemption.*

Q. 95. TO what End are we thus redeemed, and brought in Hope of that endleſs Joy to come?

A. To move us effectually to deny all Ungodlineſs worldly Luſts, and Unrighteouſneſs, and ſo live godly, ſoberly, and righteouſly in this preſent World, looking for the Coming of Chriſt, for our full Redemption, Tit. 2. 11, 12, 13.

Q. 96. What ſhall be the final End of all theſe Graces?

A. God ſhall be glorified for ever in Mercy, and we ſhall enjoy that endleſs Life with Chriſt our Head, to whom with the Father, and the holy Spirit, be all Honour and Glory for ever. Amen.

FINIS.

RUDIMENTA PIETATIS.

Quibus acceſſit ſummula *Catechiſmi*,

Ad piam juniorum educationem apprime utilis.

1. Timoth. 4. 8.

Pietas ad omnia utilis eſt, promiſſiones habens præſentis & futuræ vitæ.

EDINBVRGI,
Excudebat, GIDEON LITHGOW,
Anno Dom. 1653.

Note.

—o—

We print this Catechism from a copy kindly lent us by Mr David Laing, to whom we here acknowledge our obligations for information respecting editions of this and other catechisms in this volume.

In Dunlop's Confessions, no separate title page is given to this Catechism; and the scholia are omitted. I insert the *scholia*, but I omit the Lord's Prayer, Creed, Decalogue, &c. The book seems to have gone under the general title of "Rudimenta Pietatis," of which the Summula Catechismi was part. These "rudimenta" were early taught in some of the Latin schools; and down as far as 1710, we have mention of their forming one of the books read in the High School of Edinburgh (Dr Steven's Hist. of the High School, App. p. 36). From the Town Council Records (July 21. 1598), we find that, in 1598, it was the "Catachesis Palatinatus" that was taught, which had been "laitlie fett owt in Latin" (Steven, p. 25). The "Catachefis laitlie fet out in latin verfe," mentioned in minute of Oct. 19. 1598, must have been another, perhaps that of Robert Pont (which forms one of our reprints), first published at St Andrews in 1573. Sibbald speaks of Pont's "parvus catechifmus quo examinari poffunt qui ad facram cœnam admittuntur," St Andrews, 1573. This must have been a translation of the "little Catechifm" appended to that of Calvin, given at p. 93 of this volume. Before this, however, we have mention made of the "inglis and latine Catechifms, les and mair" (Licence to Lekprevik, Jan. 14. 1567; Dr Lee's Memorial, App. p. 6). We add to this, the information given by Dunlop regarding this "Summula," in his table of contents:—"This is the little Catechifm which has always been taught in the Grammar Schools of *Scotland*. It is faid to be compofed by Mr. *Andrew Simpfon*, the Author of the *Latin* Rudiments, which begins, *Quum literarum confideratio*, who was Maſter of the Grammar School at *Perth*, before and in the Time of the Reformation; and afterward was the firſt Proteſtant Miniſter of *Dumbar*."

RVDIMENTA PIETATIS.

Triplex hominis status.

1. In ſanctitate et ſanitate.
2. Sub peccato et morte.
3. Sub Chriſti gratia.

Queſtio. 1. QUIS hominem creavit?
Reſponſio. DEUS.

Q. 2. Qualem creavit eum?

R. Sanctum et ſanum, mundique dominum.

Q. 3. In quem uſum creatus eſt?

R. Ut Deo inſerviret.

Q. 4. Quod ſervitii genus ab eo exigebat Deus?

R. Legis ſuæ præſtationem.

Q. 5. Num in legis Dei præſtatione perſtitit?

R. Nequaquam: ſed eam fœdè tranſgreſſus eſt.

Q. 6. Quæ hujus tranſgreſſionis pœna?

R. Mors æterna, cum animæ, tum corporis, et ipſi, & poſteris.

Q. 7. Quomodo inde liberamur?

I. *Homo liber cum creatur.*

SCHOLIA.

1. Primæva Dei in hominem beneficia. (1.) Quod esset. (2.) Quod homo esset. (3.) Quod Dei similis, nempe sanctus, & sanus mundique Dominus.

2. Ex lapsu enim cum in peccatum, tum in morbum, mortemque incidit: peccato enim non modo fœdati, rerumque dominio exuti, sed graviter vulnerati, atque adeo trucidati sumus.

II. *Captivus cum peccavit.*

Porro vide unde miser homo excidit. Fuit beatus primum in internis æternisque: deinde in externis. Interna fuerunt sanctitas, sanitasque omnium partium animæ ac corporis, &c. Externa; rerum dominatus, opes, & copiæ.

3. Sed fraude Diaboli his omnibus fuit eversus, factusque miser. 4. Nam quid æquius. 1. Quam ut opifici opus suum serviat. 2. Quid nobis conducibilius quam finem ob quem conditi sumus assequi. 5. Modus liberationis per mortem Christi. Ea enim est nostra felicitas. 6. Non es factus in alium finem, quam ut servias Deo; unde ni ei servias, nulli es usui, nisi ut in æternum pereas, justitiæ ejus declarandæ causa. Qui liberati? Fideles. 7. Mors duplex, Animæ & corporis, in hac vitâ moritur anima simul ac peccat: Deum enim qui animæ vita est deserit, moritur corporis dum ab anima deseritur. In futurâ utrumque morietur: dum sævissimis, sempiternisque supplicîis totus homo mactabitur.

SUMMULA CATECHISMI.

III. *Liberatus cum credit in Chriſtum.*

Verbi Dei partes Lex & Evangelium: 2. *Hæc pœna inflicta est posteris quia omnes in Adamo peccavimus, qui autem peccat, jure punitur. Peccati autem comes est pœna, vindice justitia.*

R. Merâ Dei gratiâ in Chriſto Jeſu, abſque noſtris meritis.

Q. 8. Cujuſmodi perſona eſt Chriſtus?

R. Verè Deus verèque homo, in perſonâ unâ.

Q. 9. Quomodo nos liberavit?

R. Morte ſuâ: mortem enim nobis debitam pro nobis ſubiit, noſque eripuit.

Q. 10. Num omnes liberantur per Chriſtum?

R. Minimè, ſed ii tantum qui fide eum amplectuntur.

Q. 11. Quid eſt fides?

R. Cum mihi perſuadeo, Deum me omneſque Sanctos amare, nobiſque Chriſtum cum omnibus ſuis bonis gratis donare.

Q. 12. Recenſe Summam tuæ Fidei?

R. Credo in Deum Patrem, &c.

Q. 13. Quis operatur hanc fidem in nobis?

R. Spiritus Sanctus per Verbum et Sacramenta.

Q. 14. Quomodo eam operatur per Verbum et Sacramenta?

R. Aperit cor, ut Deo loquenti in Verbo et Sacramentis credamus.

Q. 15. Quid eſt Dei verbum?

R. Quicquid veteris ac novi Teſtamenti libris continetur.

Q. 16. Verbi Dei quot partes?

R. Duæ, Lex et Evangelium.

8. Homo fuit ut mori posset hominisque debitum exsolveret: Deus, ut moriendo mortem vinceret ne mors, Dei hominisque hostis, amplius in hominem dominaretur.

9. Ex peccato debitum contraximus unde obligati sumus ut æterne moreremur. Sed pertulit hanc mortem Christus pro nobis, nosque exsolvit.

10. Nam justus ex fide vivit, & qui fide caret, ei sub morte & ira Dei eternum habitandum est.

11. Nam in fide est duplex persuasio. 1. De amore Dei erga nos. 2. De Dei beneficiis quæ ex amore fluunt: Christo nimirum, cum omnibus suis bonis. Hinc duæ Symboli partes.

12. De Dei Patris, Filii, & Spiritus sancti amore erga nos, qui elucet ex iis quæ nostri causa præstiterunt: De Dei beneficiis in nos collatis. 13. Ex gemina autem ea persuasione nascitur fiducia, cum in solidum à Deo pendemus. Expende symbolum. 14. Undique obstructum est cor hominis, tenebrisque, & omni perversitate refertum, ut nullus sit aditus Dei verbo, aut ulli rei bonæ. 15. Sed Spiritus sanctus accidens, id aperit, facem cœlestis veritatis infert & hoc Augeæ stabulum expurgat. 16. Deus Lege exigit debitum: debitum autem est, ut aut legem exequamur, aut æterne pereamus. Elucet hic Dei justitia; Evangelio declarat, & Sacramentis obsignat hoc debitum esse solutum à Christo. nosque liberos si Christus fiat noster: fit autem noster si credemus.

Q. 17. Quid eſt Lex?

R. Doctrina Dei, debitum à nobis exigens, et quia non ſumus ſolvendo, damnans.

Q. 18. Quid Evangelium?

R. Doctrina Chriſtum cum omnibus ſuis bonis [nobis] offerens, debitumque noſtrum ab eo ſolutum, noſque liberos eſſe proclamans.

Q. 19. Quid Sacramenta?

R. Sigilla Dei, ſignificantia et donantia nobis Chriſtum cum omnibus ſuis bonis.

Q. 20. Quæ hæc Chriſti bona?

R. Amor Dei, Spiritus Sanctus, unio noſtri cum Chriſto: unde remiſſio peccatorum, ſanatio naturæ, ſpiritualis nutritio & vita æterna [promanant].

Q. 21. Quot ſunt novi Teſtamenti Sacramenta?

R. Duo, Baptiſmus & ſacra Cœna.

Q. 22. Quid [eſt] Baptiſmus?

R. Sacramentum inſitionis noſtræ in Chriſtum, et ablutionis à peccatis.

Q. 23. Quid inſitio noſtri in Chriſtum?

R. Unio noſtri cum Chriſto, unde manat remiſſio peccatorum, et perpetua reſipiſcentia.

Q. 24. Baptiſmus quid juvat fidem?

R. Teſtatur, ut aquâ corpus abluitur, ſic, operante Spiritu ſancto, à peccatorum reatu et radice, per fidem in ſanguine Chriſti, nos repurgari.

SUMMULA CATECHISMI.

17. Atque hic elucet Dei misericordia: utrobique vero hominis miseria absque Christo.

18. Nam Sacramenta non modo significant Christum, sed eum etiam donant cum omnibus quæ habet, imo esse nobis in Verbo donatum confirmant, & obsignant, sunt enim sigilla; Ergo quid si sic definiam Sacramenta, sunt Dei sigilla, certum me facientia Christum esse mihi donatum, cum omnibus suis bonis.

19. Nam Deus Christum cum omnibus quæ habet in verbo nobis offert.

20. Nos fide accipimus & possidemus.

21. Spiritus autem sanctus hanc possessionem Sacramentis obsignat.

22. Baptismus obsignat cœlestem nativitatem; cœna educationem nostri in Ecclesia.

23. Unum cum Christo facti, quicquid ille habet, nos accipimus, &

quicquid ab eo præstitum est, Deus nos existimat id omne præstitisse. Nos ergo in Christo satisfecimus pro peccatis: nos cum Christo peccatum crucifiximus, ne in nos ultra tyrannidem exerceret, nos in illo tam placemus Deo ac si nunquam peccassemus, Christus liberavit nos tum a damnatione peccati, tum a dominatione seu tyrannide. Mortuus est enim peccato, & pro peccato. Qua mortuus est pro peccatis, meritus est nobis remissionem: satisfecit enim, unde reatum & damnationem abolevit. Qua autem mortuus est peccato, peccati tyrannidem fregit, simulque sanavit naturam; peccatum enim cum eo crucifixum est & extinctum. Nos liberati. Hinc perpetua in nobis resipiscentia & totius naturæ renovatio. 24. In peccatis sunt duo; reatus & radix: Reatus est obligatio ad pœnam ob peccatum: Radix est corrupta natura, unde peccata manant. Christus morte sua utrumque sustulit. Reatum quidem, dum meritus est peccatorum remissionem Radicem, dum peccatum cruci affixum vi mortis ipsius est peremptum.

SUMMULA CATECHISMI.

Q. 25. Quid eſt ſacra Cœna?

R. Sacramentum ſpiritualis nutritionis noſtræ in Chriſto.

Q. 26. Cœna Domini quid juvat fidem?

R. Teſtatur, ut pane & vino corpora noſtra aluntur et augeſcunt; ſic animas noſtras corpore et ſanguine Chriſti crucifixi ali et corroborari ad vitam æternam.

Q. 27. Corpore et ſanguine Chriſti quomodo alimur?

R. Dum fide percipimus, et Spiritûs Sancti, qui unà adeſt, vi, ea nobis applicamus.

Q. 28. Quando fide percipimus, et nobis applicamus corpus Chriſti crucifixi.

R. Dum nobis perſuademus Chriſti mortem et crucifixionem non minus ad nos pertinere, quam ſi ipſi nos pro peccatis noſtris crucifixi eſſemus: Perſuaſio autem hæc eſt veræ fidei.

Q. 29. Vera fides quomodo dignoſcitur?

R. Per bona opera.

Q. 30. Quomodo cognoſcuntur bona opera?

R. Si Dei legi reſpondeant.

Q. 31. Recita Dei legem?

R. Audi Iſrael, Ego ſum Dominus, &c.

Q. 32. Hæc Lex de quibus te admonet?

R. De officio meo erga Deum, et erga proximum.

Q. 33. Quid officii debes Deo?

R. Supra omnes eum ut amem.

Q. 34. Quid debes proximo?

25, 26. Ut Baptismo nascimur Dei filii, ita cœna nutrimur, & in robustos & perfectos viros augescimus.

27. Nil á Deo ad salutem accipimus, nisi interventu fidei: Ni enim persuasum habeas te accipere, Non aceipis ea quæ morte meritus est Christus; operante Spiritu sancto duntaxat accipimus. Nam, Spiritus est qui vivificat; caro non prodest quicquam, Jo. 6. 63.

28. Quidni id nobis persuaderemus, si Christus sit noster, omnia quæ Christus habet fiunt nostra ab ipso jure. Si caput est Christus, nos ejus membra, quæcunque aut fecit aut perpessus est, ea Deus nobis accepta fert: Mors erga & merita, omnia denique Christi, sunt nostra judicio Dei; ut Deus jam nil adversum nos habeat magis quam adversum ipsum Christum.

29. Nam fides cum malis operibus esse nequit: quia is qui fidelis est, Vir bonus necessario est; bqni autem natura est bene agere. Ubi fides, ibi regnat Dei Spiritus. At ubi mala sunt opera regnat Diabolus. 30. Qui fidem habet, habet Christum, at qui possidet Christum, num malus erit? Num Deus dedit tibi Filium suum, & Spiritum sanctum ut Diabolo servias? 31, 32. In bono opere duo sunt. 1. Ut sit bonum. 2. Ut bene fiat; ex fide scilicet ad Dei gloriam; dat quisquam Eleemosynam; si ad ostentationem ut Mat. 6. 22, bonum opus facit sed non bene. 33, 34. Supra teipsum amare debes Deum, at proximum ut teipsum; Dei gloriam ergo promoveres, quamvis tibi exitio sit futura, quanto magis, cum nostrum sit summum bonum, & felicitatem unice pariat.

R. Eum ut amem tanquam meipſum.

Q. 35. Potis es hæc præſtare?

R. Minimè gentium: nam tantiſper dum hic vivimus, habitat in nobis peccatum.

Q. 36. In Dei filiis quid hinc exiſtit?

R. Perennis pugna inter carnem et ſpiritum.

Q. 37. In hac pugna quomodo nobis verſandum?

R. Aſſiduè orandum, ut Deus peccata nobis remittat, imbecillitatemque ſuſtentet.

Q. 38. Quomodo orandum?

R. Ut nos docuit Chriſtus, Pater noſter, qui es, &c.

Q. 39. Quî tibi perſuades, Deum donaturum quæ petis?

R. Quia orare juſſit, pollicituſque eſt, quicquid peterem in Chriſti nomine, ſe mihi largiturum.

Q. 40. Quid debes Deo pro tot beneficiis?

R. Ut ei gratias agam, perpetuòque ſerviam.

Q. 41. Quomodo Deo ſerviendum?

R. Ex verbi ipſius præſcripto, ut jam dictum eſt.

SUMMULA CATECHISMI.

35, 36. Caro sunt omnes vitiosi affectus in homine, ipsaque vitiositas, Spiritus est sanctitas, sanitasque naturæ, & boni motus inde promanantes, operante Dei Spiritu: Verum hæc sanctitas dum vivimus imperfecta est, ut vitiositatem nequeat penitus expurgare, & expugnare. Hinc pugna hæc, Spiritus enim est a Deo, caro a Diabolo.

37. Duo hostes intra nos, quibuscum jugiter deluctandum. 1. Peccata. 2. Naturæ corruptio, unde tentationes, Hinc in oratione Dominica petimus peccatorum remissionem, & victoriam de tentationibus.

38. Hæc omnium precationum norma esse debet, quæ licet discrepent verbis, re certe, & sensu non discreparent. 39. Duo nos certos facerent Deum nos exauditurum 1. Quia toties & tam serio petere jussit. Homo quispiam paulo humanior, nedum pater, num juberet petere, quod nollet dare? 2. Quia ultro & sæpe pollicitus est se daturum. Cur esset pollicitus; num gloriatur fidem fallere, & nos decipere? 40. Ante accepta beneficia vult nos petere, post accepta gratias agere. Nil præterea pro tot beneficiis exigit. 41. Si feceris quod præcipitur in Scriptura non dubium est quin Deo sis placiturus, salutemque consequuturus. Quid opus ergo aliis, O Papista, ad Dei cultum?

FINIS.

Preces.

—o—

Pecati confeſſio.

NE intres in judicium cum ſervo tuo Domine, quia non juſtificabitur in conſpectu tuo omnis vivens. Delicta juventutis meæ, & ignorantias meas ne memineris: ſed ſecundum miſericordiam tuam memento mei, propter bonitatem tuam reſpice me, et miſerere mei, quoniam Deus meus es tu.

Precatio matutina.

QUANDOQUIDEM tu Cœleſtis Pater, cum in Cœlis, tum in terris unus ille omnipotens Deus, ubique gentium et locorum es, et uſque permanebis, te ex animo ſuppliciſſime precor, ne ſinas ut in meam, neque ut alii credentes in ſuam, voluntatem, hunc diem convertamus, neque ut ad pravum arbitrium noſtrum abutamur, sed ad paternam tuam voluntatem, æternum conſilium, verbum illud tuum ſalutiferum, tuumque beneplacitum recte intueamur, et veraci corde perficiamus, quo Nomen tuum Divinum, per nos miſeros peccatores nunc et ſemper ſanctificetur, per filium tuum Jeſum Chriſtum, Amen.

Precatio pro Docilitate.

AUDI preces meas æterna Patris ſapientia, Domine Jeſu Chriſte; qui teneræ ætati docilitatis commodum addidiſti, adde quæſo ad naturæ propenſionem, auxilium gratiæ tuæ, ut literas, ac liberales ſcientias perdiſcam, ſed tuæ gloriæ ſervituras, quarum adminiculis adjuta mens mea plenius aſſequatur cognitionem tui, quem noſſe felicitatis humanæ ſumma eſt: Utque ad tuæ ſanctiſſimæ pueritiæ exemplum, indies proficiam ætate, ſapientia et gratia apud Deum et apud homines: Qui vivis et regnas in conſortio Patris, et Spiritus ſancti in æterna ſecula, Amen.

Conſecratio Menſæ.

OCULI omnium in te ſperant, Domine, et tu das eſcam illis in tempore opportuno: Aperis tu manum tuam et imples omne animal benedictione: Benedic nobis Pater Cœleſtis et his donis, quæ de tua largitate ſumus ſumpturi, per Jeſum Chriſtum Dominum noſtram, Amen.

Precatio alia ante Deguſtationem.

PATER cœleſtis, qui pro tua benignitate paſcis omnia, neque in multis paſcendis tenuior, neque in paucis copioſior es, qui nulla lege rerum teneris, effice, rogamus, ut his cibariis refecti, tuam inexhauſtam in Chriſto liberalitatem et beneficentiam recognoſcamus, qui verus es, et indeficiens animæ cibus, Amen. *Pater noſter, &c.*

Gratiarum actio poſt cibum.

QUANDOQUIDEM nos Domine donis tuis, omnipotens et miserecors Deus, exſatiaſti, effice ut poſthac quod per nos fieri, aut ſecus, velis, diligenter obſervemus: Atque illud animo ſincero effectum præſtemus, per Jeſum Chriſtum Dominum noſtrum, Amen. *Pater noſter, &c.*

Alia.

QUI nos creavit, redemit et pavit, benedictus ſit in æternum, Amen. *Pater noſter, &c.*

Gratiarum actio de profectu in ſtudiis ſub Veſperam dicenda, è Schola redeuntibus.

NOS tibi benigniſſime Domine Jeſu Chriſte, qui fons es et dator omnis ſapientiæ, et intelligentiæ, ſine quo omnia noſtra ſtudia ſucceſſu carent, agimus gratias quod mentes noſtras tuâ gratiâ illuminaſti ad percipiendas honeſtas diſciplinas: Da quæſumus, ut quicquid bonarum literarum hoc die addidicimus, fideli id quoque memoriâ retineamus, et in uſum melioris vitæ profectus literarum imitando trahamus, ut indies pietatem honeſtis moribus et bonis literis feliciter promoveamus, comparantes nobis doctrinam qua uti poſſimus, ad gloriam tui nominis illuſtrandam, et utilitatem proximorum augendam, atque noſtram [et] ipſorum ſalutem. Amen. *Pater noſter, &c.*

Alio precatio.

OMNIPOTENS, juſte, et miſericors Deus : ne patiaris ſanctiſſimum nomen tuum propter peccata noſtra affici contumelia. Nam alioqui plus ſatis te benignum patrem offendimus, dum verbo tuo, ut par erat, non obedimvs : dum ignorantia, ingratitudine, et murmure noſtro iram tuam quotidie adverſus nos concitamus, atque ita juſtas pœnas nobis attrahimus. Veruntamen, O domine, miſerere noſtri pro magna tua miſericordia, fac ut peccata noſtra et rectius agnoſcamus, et magis deploremus, et vitam noſtram emendemus, excita et corrobora magiſtratum populi tui, ut gladio, quem ei porrexiſti ad terrorem et ſecuritatem, legitime utatur. Confirma miniſtros Eccleſiarum tuarum, ut fideliter at conſtanter verbum tuum doceant, et omnes officii ſui partes obeant. Tuere ac defende nos ab omni dolo et perfidia, irrita fac omnia ſcelera, atque inſidioſa conſilia, quæ adverſus Eccleſiam et verbum capiuntur. Ne ſubtrahas nobis verbum tuum, et Spiritum ſanctum tuum ne auferas a nobis. Excita in nobis veram fidem, patientiam, et conſtantiam ; Fer opem miſeræ et afflictæ Eccleſiæ tuæ, libera eam omni tyrannide et ignorantia. Conſolare et confirma quotquot ſunt animâ vel corpore afflicti. Da nobis pacem, per Jeſum Chriſtum, Filium tuum, Dominum noſtrum, qui hanc nobis indubitatam de tua voluntate promiſſionem edidit : Amen dico vobis, quicquid petieritis a Patre in nomine meo, hoc dabit vobis ; eâque fretos nos ſic precari juſſit. *Pater noſter, &c.*

Precatio dum itur cubitum.

EGO tibi Omnipotens et miſericors Pater, per Jeſum Chriſtum dilectum Filium tuum gratias ago, quod me hoc die per gratiam tuam cuſtodieris: teque rogo, ut mihi omnia peccata mea condones, quibus te hoc die offenderim: Item hac nocte mei curam agere, et me defendere velis: Ego enim, Domine, animam ac vitam meam in manus tuas commendo, Sanctus tuus Angelus nuſquam diſcedat á me, ne quid poſſit in me Satan. Amen.

Pater noſter, &c. Credo in Deum, &c.

FINIS.

NOTES.

The prayer, *pro docilitate*, p. 295, is one of those composed by Erasmus, "for the daily use of severy scholar" of St Paul's School, London. See "Private Prayers" in Queen Elizabeth's days, Parker Society, pp. 171, 372. It is hardly possible to trace the authorship of the others.

The words within brackets in page 291 are not in the original edition. *Eſt* in Q. 22 is in the edition of 1692.

In p. 289, line 4 from foot, the three words, "Qui liberati? Fideles," more properly belong to Q. 10.

Page 296, last line, *et*, as given in brackets, seems to be required to complete the passage.

APPENDIX.

APPENDIX.

NO. I.

THE exact historical place of the following so-called Catechism, I have not been able to discover. It seems to have been one of the earliest productions of the Reformation,—the work of the Wedderburns. It is not a Catechism in the sense in which we generally understand that word, but as a piece of rhythmical instruction, it is a *Catechism*. The earliest Catechisms were not in the form of question and answer; Luther's is a brief exposition of practical Christianity, and we do not know of any old metrical Catechism in our language but the present.

To it are appended many other rhythmical pieces; several of these versions of Scripture, and others Christian "sangs and ballats," adapted to the old tunes, and substituted for the profane songs of previous days. Some of these are admirable; though one or two are a little coarse in expression, as well as peculiar in versification.

Our forefathers took great pains in this department of instruction. They did what they could to make the ballads of the nation; not merely for the purpose of purifying the literature of the country, but of conveying religious truth in the most effective and pervasive of forms.* They aimed at taking hold of the heart of the nation by Christian song. Protestant

* One of the earliest martyrs (in 1533) was "one Kennedie, who had not past the eighteenth yeere of his age; a man of good witt, and *excelling in Scottish poesie*" (Calderwood, vol. i. p. 132).

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songs, Christian songs, loaded with everlasting truth, were sent over Scotland; and they did a work which endured for generations.

To metrify David's Psalms was their first object; and to add to these other songs and hymns scattered through Scripture, was their next. In "The Book of Common Order," the Psalms are given, and these other pieces, such as the Song of Moses, the Magnificat, the Nunc Dimittis, the Veni Creator, the "Humble Suit of a Sinner," the "Complaint of a Sinner," the "Lamentation of a Sinner." The versions of some of these are not the same in the Book of Common Order, as in the "Gude and Godly Ballates." The Church took for granted that it was a right thing to sing Christian songs in the congregation, and she provided the flocks both with the songs and the music.* Scotland owes much to her wisdom in this respect.†

The idea that nothing ought to be sung in public worship beyond the 150 Psalms was unknown, not only to our Scotch Reformers, but to the reformers of the continent.‡ Luther, Calvin, Beza, as well as Knox, Craig, and Melville, all took for granted that the hymns of both Old and New Testament belonged to the service of the congregation as truly as did the Psalms of David.

The Wedderburns had given their rude but nervous songs to the Church, meaning them to be sung, not only in families, but in the congregation. They had done so under the imprimatur of Knox and his colleagues; as Marot had done at Geneva under the sanction of Calvin and his brethren.

* As to Pre-Reformation times, the following statement from Calderwood is curious, as to James First of Scotland (about 1420): "He brought into divine service a new kind of chaunting and music, wherein he was expert himself. They placed a great deal of religion in curious singing in these dayes. The organs were not known in Scotland before his time" (vol. i. p. 48).

† In Livingstone's autobiography, we read of Principal Boyd's (of Glasgow) musical sympathies. "Sometimes he would call me and some other three or four, and lay down books before us, and have us sing setts of musick, wherein he took great delight" (Life of Livingstone, Wod. Soc. Sel. Biogr. vol. i. p. 134).

‡ As the Psalms are even more a "liturgy" than a "psalter," embodying in them as much prayer as praise, it is impossible to contend for an inspired psalter, without maintaining an inspired liturgy. Besides, one does not see why we should

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A few years later additions were made, and in some of the editions of "The Book of Common Order," we have "The Song of Moses, to bee sung to the tune of the third psalme." To this the following preface is prefixed :—

The Song of Moſes : Wherein is conteined GODS benefites towardes his people, And the peoples great vnthankfulneſſe towards their God, &c.

The Printer to the Reader.

BEEING in conference with a Godlie Brother (Chriſtian Reader) I ſhewed vnto him that I was minded to print ouer againe this Booke of the Pſalmes, who ſaide vnto me that he marueled that the Song of Moſes was neuer yet inſert therein, the which conteined an abridgement of all Doctrine meete for the glorifying of God, and edifying of his Church : And therefore, moſte finelie ſet foorth in verſe, by the Spirit of God, for memories cauſe, dited to Moſes word for word, and expreſſelie commanded to bee put into the mouthes of all ſortes of people, to bee a witneſſe for the patience of the Lord againſt their ſinne and vnthankfulneſſe, to juſtifie him, when his judgementes ſhould bee extreamelie powred foorth for the ſame. The which doctrine and purpoſe of the Holie Spirite, remaining in regiſter, is as needfull in this declining eſtate of the Goſpell, and taking away of ſo manie faithfull Meſſengers of God, as it was at the departure of Moſes and more. I requeſted him therefore, that I might haue it put into Meeter, who accorded, and ſent mee the ſame to be inſert in this new Edition, and recommended carefullie to the Church of our time and land : The which I pray God may by her be vſed fruitfullie for preuenting of the horrible plagues ſo long threatned, and comfort of Her elect children when the ſame ſhall be powred out, Amen.

Some years later, very soon after the famous Assembly of 1638, the Church seems to have taken up this subject in earnest, recommending that "Mr Zachary Boyd be at the paines to translate the other Scriptural songs in meeter";* and in the following year appointing a committee to "revise the labours

sing David's Psalms, and not "the Song of Songs, which is Solomon's"; why we should sing the "new song" of Ps. xcviii., and not the new song of Rev. v. If we are to keep within the limits of inspired psalmody, let us occupy the whole range of it, as our fathers did.

* Acts of General Assembly, August 1647.

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of Mr Zachary Boyd upon the other Scriptural Songs."* In spite of Principal Baillie's warnings as to "the flatteries of his unadvised neighbours,"† Boyd carried out his commission, and published some sixteen or seventeen "Scriptural Songs," along with a version of the Song of Solomon, prefixing the following dedication :—

To the right reverend the faithful ministers of God's word, of the Church of Scotland. Right reverend, It pleased you in the Generall Assembly last at Edinburgh, anno 1647, to take to your consideration the great utility the Church of God may have by the Songs contained in Holy Scriptures. After due deliberation, it pleased you to ordain that I should labour in that work. In obedience unto you I have endeavoured to come as near to the text as was possible for me to do ; and these my labours, I, in all humility offer to be considered by the most learned and most judicious brethren, that the Church having the use thereof may, in obedience to the apostle's precept, Eph. v. 18, in psalmes and hymnes and spirituall songs make melody in their heart to the Lord, whom I entreat in all humility to direct you in all things by his Holy Spirit. So I remain, from Glasgow, the 27th of February 1648, your humble servant in the Lord, M. Zachary Boyd.

These efforts for obtaining "Scriptural Songs," over and above the Psalms, were interrupted by the days of persecution ; but in 1707, the work was resumed, and so far carried out, long before the "reign of moderatism" had begun. From that date there are several references to the subject in successive General Assemblies. But coldness was coming over the Church, and "moderatism" soon threw its damper over all spiritual praise. Instead of saying that the spirit which led to the adoption of the paraphrases was the spirit of moderatism, it would be more true to say that, by means of that Arminian abortion called "The Paraphrases," moderatism succeeded in defeating one of the great objects which our forefathers for nearly two centuries had kept in view,—the providing of Scriptural hymns for the public worship of God.

As the first part of the work, entitled, "Ane compendious Booke of Godly and Spiritual Songs, collected out of sundrie

* Acts of General Assembly, August 1648.
† Letter to W. Spang, January 1647.

partes of the Scripture," &c., is named a Catechisme, we append it to the more regular documents, so called, already printed in full. It begins with :—

The Prologve.

PAVL writand to the Coloss. in his third chapter, sayes, Let the word of God dwel in you plenteouslie in all wisdome, teaching and exhorting your selues with psalmes and hymns, and spirituall sangs, quhilk haue lufe to God, and fauours his word. We haue heir an plain text, that the word of God incressis plenteously in vs, by singing of psalmes and spirituall sangs, and that specially amang yong persons, and sik as are not exercised in the Scriptures. For they will sooner consaue the true word, nor quhen they heir it sung in Latine, the quhilk they wot noght what it is. But quhen they heir it sung, or sings it themselues into their vulgur toung with sweet melody : then sall they loue their God, with hart & minde, and cause them till put away bawdrie and vnclein sangs. Praise to God. Amen.

The Text of the Catechisme.

THE text of the Catechisme or Instruction of Christen men, whilk is necessary to euery man that wald be saued, to knaw and exercise themselves dayly therein, conteinand

The Ten Commandements of God.
The Twelf Articles of our Faith.
The Lords Prayer, or Pater noster.
Of our Baptisme, and of the Lords Supper.

And, first, the Ten Commandements of God, as they are written in Exod. xx. chap.

I am the Lord thy God quhilk haue broght thee out of the land of Egypt, and out of the house of bondage : thou sall not haue any vther strange gods before my face.

¶ Thou sall not make to thy selfe any grauen image, nor the similitude of ony thing that is in heuin aboue, or in the earth beneth, or in the waters vnder the earth. Thou sall noght bow downe thy self to them, nor worship them. For I the Lord thy God am a ielous God, and visites the sinnes of the fathers upon the children, vnto the third and fourth generation of them that hate me, and shaws mercie vnto thousands of them that lufe me, and keep my commandements.

Thou sall not take the Name of the Lord thy God in vaine ; for the Lord wil not hald him guiltles that taketh his Name in vaine.

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Remember that thou keep haly the Sabbath day.
Honour thy father and mother.
Thou sall noght slay.
Thou sall not commit adultery.
Thou sall noght steill.
Thou sall not beir fals witnes against thy neighbour.
Thou sall noght desire thy neighbours house.
Thou sall noght desire thy neighbours wife, nor his seruand, nor his maiden, nor his oxe, nor his asse, nor ony thing that is his.

℣ *Followes the threatning of God, made to them that brekis his commandements, and his promises made to them that keeps them,* Deut. 17.

℣ Cursit ar they that continewis not in all the words of this law to do them: and all the pepill sall say Amen. Exod. xx.

℣ *Followes the Twelue Articles of our Faith or Creed, as they were written by the Apostles to the Three Perſons in Trinity.*

1. I beleeue in God the Father Almighty, Maker of heuin and earth.
2. And in Jesus Christ his only Sonne our Lord.
3. Quhilk was consauit by the Haly Gaist, borne of the Virgin Mary.
4. Sufferit vnder Ponce Pylat, was crucified, died and buried: he descended into the hell.
5. The third day he raise againe fra the deid.
6. He ascended into heuin, and sits at the right hand of God the Father Almighty.
7. Fra thence sall he cum to iudge the quicke and the deid.
8. I beleeue in the Haly Gaist.
9. The Haly Catholicke Kirke, the communion of sanctis.
10. The remission of sinnes.
11. The resurrection of the body.
12. And life euerlasting.

FINIS.

Followes the Lords Prayer or Pater noster, *as it is written in the* 6 *chapter of Mat. quhilk Christ learned vs to pray, commandand vs to pray, and promeist to heare vs. Conteinand* 7 *Petitions, and all things necessary for vs.*

OUR Father that art in heuin, hallowed be thy name.
2. Thy kingdome come.
3. Thy will be done in earth, as it is in heuin.

4. Giue vs this day our dayly bread.
5. Forgiue vs our trespasses, as we forgiue them that trespas against vs.
6. And lead vs not into temptation.
7. But deliuer vs from euill. For thine is the kingdome, the power and the gloir, for euer. Amen.

Followis of our Baptisme.

GOE your way, and teich all nations, baptise them, In the name of the Father, of the Son, and of the Holy Ghost. Mat. 16. Goe your way into all the world, and preich the Euangell till all creatures: And quha that beleuis and is baptised, sall be saued: But quha that beleuis not, sall be condemned. Tit. 3. Nought for ye works of righteousness which we haue wrought, but after his great mercy, God hes saued vs by the fontane of the new birth, and renewing of the Holy Ghost: Whilke hee shed on vs aboundantly throw Jesus Christ our Sauiour, that wee beeing made righteous by his grace, suld be aires of eternall life, according to the hope that is trew. Rom. 6. Therefore are wee buryit with Christ be baptisme into deid: sa as Christ was raisit from deid be the glore of his Father, euin sa also wee suld walke in a new life.

Followis the Lordis Supper, as it is written in the 1 *Epist. to the Corinth. chap.* 11.

THAT whilke I haue delyuered vnto yow, I resauit of the Lord. For the Lord Jesus, the same night in the whilke hee was betrayed, tooke the bread, brak it, and gave thankes, and saide, Take yee, eit yee, that is my bodie whilke is broken for yow, doe yee in remembrance of mee. Efter the same maner also, hee tuke the cup when the supper was done, and said, This cup is the New Testament in my blud, doe this (als oft as yee drink it) in remembrance of mee, for als oft as sall yee eit of this bread, and drinke of this cup, yee shall shaw the Lordes deith vntill his comming. Wherefore, whasaever sall eit of this bread, and drinke of this cup of the Lord vnworthelie, sall be giltie of ye body and blude of the Lord: But let euery man examine himselfe, and let him eit of this bread, and drink of this cup. For hee that eitis and drinkes vnworthelie, eitis and drinkes his own condemnation, because he maks na difference of ye Lords bodie and blude.

Followes the power of binding and lowsing granted to the Preachers of Gods word. Mat. 16.

THE keyis of heuin will I give unto the. Quhatsoeuer thou sall bind

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vpon the eird, sall be bound also in heuin : and quhatsaeuer thow sall louse vpon the eird, sall be lousit also in heuin : Quhais sinnis ye forgiue, are forgiuen vnto them, and quhais sinnis ze reteine, are reteinit vnto them.

Heir followis the Catechisme put in meter, to be sung with the tune, and first the Ten Commandis.

MOYSE vpon the Mount Sinay,
With the grit God spake face to face,
Fastand and prayand but[1] delay,
The tyme of fourtie dayis space.
O God be mercifull to vs.

[1] without.

And God gaif him thir ten commandis,
To teach to mankynd euery ane,
And wraite thame with his awin handis,
Twyse on twa tablis made of stane.
O God be mercyfull to vs.

[2] alone.

I am thy God allanerly,[2]
Serue me in feir and faith thairfoir,
Wirschip na kynd of imagery,
And geue na creature my gloir.
O God be mercifull to vs.

2. Take nocht the name of God in vaine,
Bot lat zour talke be nay and ze,
Except ane Judge do zow constraine,
To testifie the veritie.
O God be mercifull to vs.

3. Work na euill wark on haly day,
Fle from all filthie lust and sleuth,
Walk and be sober, fast and pray,
Heir him[3] that preiche the word of treuth.
O God be mercifull to vs.

[3] them.

4. Honour thy elders : and thame supply,
Gif that they neid of the[4] requyre,
Obey all judges in thair degre,
Ordan'd ouer the till haue impyre.
O God be mercifull vnto vs.

[4] thee.

5. Thow sall not slay in no kyn wise,[1]
In counsell, thocht, nor outward deid.
Be thow ane judge or on ane syse,
In judgement ordourly proceid.
O God be mercifull to vs.

[1] in no manner of way.

6. Commit na kynd of lecherie,
Bot leif ane chast and sober lyfe:
Want thow the gift of chastity,
Burn not in lust, bot wed ane wyfe.
O God be mercifull vnto us.

7. Commit na thift, na man thow reif,[2]
Leue on thy wage, thy rent or wark.
Hald na mans geir, lat nane the craif,[3]
Beg not and thow be haill and stark.*
O God be mercifull vnto vs.

[2] rob.

[3] let none crave thee.

8. Beir na witnes with fals report,
Incontrair iust and richteous men:
Defame na man in ony sort,
Suppois his falt or vice thow ken.
O God be mercifull to vs.

9. Thy neichtbouris wyfe, hous, heritage,
Thow couet not to the, nor wis
His hors, his oxe, his mayd, his page,
Nor ony gudis that is his.
O God be mercifull to vs.

10. Our poysound nature (allace thairfoir)
Can neuer mair this law fulfill,
Bot greuand God ay moir and moir,
And can nocht wirk his godly will.
O God be mercifull to vs.

Than quhy gaue God to vs this law,
The quhilk be na way we can keip?
That we be it our sin suld knaw,
Repent and mende, and for it weip.
O God be mercifull to vs.

* Beg not if thou be well and strong.

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Trew faith in Christ wirkand be lufe,[1]
Sall saue vs from the fyre of hell :
Thocht Goddis angell wald this reprufe, *
As fals and curst ye him expell.
O God be mercifull to vs.

FINIS

[1] working by love.

Followis of our Creed.

WE trow[2] in God allanerly,
Full of micht and maiesty,
Maker of heuin and eird sa braid,[3]
Quhilk hes him selfe our Father maid.
And we his sonnes ar in deid,
He will us keip in all our neid,
Baith saule and body to defend,
That no mischance sall vs offend ;
He takis cure baith day and nicht,
To saue vs throw his godly micht,
From Sathans subtilty and slicht.

[2] believe in one God.

[3] earth so broad.

We trow in Jesus Christ his sone,
God lyke in gloir, our Lord allone,
Quhilk, for his mercy and his grace,
Wald man be borne to mak our peace,
Of Marie mother Virgin chast,
Conseuit be the Haly Ghaist,
And for our saik on croce did die,
Fra sin and hell to mak vs fre,
And rais from deith throw his godheid,
Our Mediatour and our remeid,
Sall cum to judge baith quick and deid.

We trow in God the Haly Spreit,
In all destres our comfort sweit :
We trow the Kirk Catholick be,
And faithfull Christin companie,
Throw all the warld with ane accord :
Remission of our sin we trow,
And this same flesche that leuis now,[4]

[4] now lives.

* Though an angel of God would deny this.

Sall stand vp at the latter day,
And bruke[1] eternall life for ay.

FINIS.

[1] enjoy.

The Lordis Frayer.

OUR Father God Omnipotent,
Quhen Christ thy sone was heir present,
He bad vs euer pray to the ;
Becaus we knew not for to pray,
He leirnit vs quhat we suld say,
Syne hecht[2] to heir vs mercifully.

[2] promises.

Sen the to call is thy command,
Thyne awin wordis than vnderstand,*
Quhilk thow hes promeist for till heir :
Behalde not my vnworthines,
Bot luke till Christis richteousnes,
So with thy faith my spreit vp steir.

And thou will haue allanerlie,
Worschip in spreit and verity,
And till nane vther gif thy gloir :
Thy name than lat vs loue and dreid,
And call on it in all our neid,
And thank and loue the euermoir.

Destroy the deuill his realme and renge,[3]
Quhilk of this warld is prince and king,
And lat thy Gospell be our gyde :
Conforme our life eftir thy word,
That we may regne for euer, O Lord,
In thy kinrik[4] with the to byde.

[3] reign.

[4] kingdom.

God grant that we may wirk thy will,
In eird thy plesour to fulfill,
Siclyke as in the heuin impyre :
And quhat that euer we take on hand
May be conforme to thy commande,
And nathing eftir our desire.

Geue vs this day our dayly breid,
And all thing that thow hes maid

* Since it is Thy command to call on Thee, we must understand Thy words.

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For mannis sustentatioun,
And all thing quhairof we haue neid
Our saull and body for to feid,
But sleuth or solistatioun.*

Forgeue our sinnis and our trespas,
For Christis saik quhilk geuen was
To deid for our redemptioun ;
As we forgeue all creature
Offendand vs, baith rich and pure,
Hartfully without exemption.

Defend vs frome temptatioun,
The feind and his vexatioun,
The warld sa fals, the fragill flesche ;
Saif vs frome schame and from dispair,
From vnbeleue and Lollareis lair,†
And deuillis doctrine mair and les.

Delyuer vs from euillis all,
Baith spirituall and corporall,
And grant vs grace quhen we sall die,
And fra this present life we wend,
That we may mak ane blissit end,
Syne regne with the eternally.

Power nor gloir, impyre nor tryne, ‡
Is nane in heuin nor eird bot thyne,
And euermair sall sa remaine :
Thairfoir thow may and will releue
All thame that can in Christ beleue,
Frome deid, the deuill, and hellis paine.

FINIS.

Followis the effect of the Sacrament of Baptisme, and first institution thairof: declaring alswa quhat singular comfort we obtein be the saming.

CHRIST baptist was be John in Jordan flude,
For to fulfill for vs all richteousnes,

* Without sloth on the one hand, or carefulness on the other.
† Doctrine of the Lollards, which had come to be another name for heresy.
‡ Royal retinue, pomp, splendour.

And our baptisme dotit[1] with sanctitude,
And greit vertew, to wesche[2] our sinfulnes,
To drowne the deid,[3] and hell for to oppres,
Quhen Goddis word, with water ioynit be,
Throw faith to giue vs lyfe eternally.

[1] endowed.
[2] wash.
[3] death.

For our waiknes God of his mercy sweit,
To strength our faith ordaned this Sacrament,
In name of Father, Sone, and Haly Spreit,
To wesche our body, and in our mynde to prent
That word and water outward represent,
Throw working of the Spreit into our hart,
That Christis blude weschis away the sin inwart.

Our baptisme is ane takin[4] and ane signe,
That ald Adame suld drownit be and die,
And grauit in the deid of Christ our King,
To ryse with him to lyfe eternally;
That is, we suld our sin ay mortifie,
Resistand vice, liue haly, just and trew,
And throw the Spirite dayly our lyfe renew.

[4] token.

Be figure and be worde, Christ did vs teich,
The Fatheris voice was hard saying full cleir,
Jesus, quhome I haif send my word to preich,
He is my weilbelouit Sone so deir,
In word, in wark, alone ze sall him heir.
In him is all my plesour and delite,
To him I you commit baith small and greit.

The Haly Gaist come doun to testifie,
His doctrine and his baptisme to declair,
In forme of dow sat on him soberlie,[5]
In our baptisme to dout not nor despair,
Baith Father, Sone, and Haly Gaist, ar thair
To be our gyde, the Trynitie him sell
Hes geuin in eird[6] with vs to dwell.

[5] solemnly.
[6] earth.

Christ bad his apostillis preich to all creature,
That thay with sin and hell war all forlorne;
Quha will beleif and traist my wordis sure,
And baptist is, and now againe is borne,
And Sathan and his warkis hes forsworne,

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Thay salbe saif, and neuer mair sall die,
Bot ring[1] in glorie perpetuall with me.

1 reign.

Quha will not this greit grace beleif, to hell
Salbe condempuit with eternall deid,
Quhair purgatorie and pardonis will not sell,
And gud intent thair pylat plycht and leid.*
Dum ceremoneis, the quhilk them self hes maid,
And wowis vaine, quhilk thay did neuer keip,
Sall gar them gnasche thair teith, and eyis weip.

Our eine seis outward bot the watter cauld,
Bot our pure faith the power spirituall
Of Christis blude inwart it dois behald,
Quhilk is ane leuand well celestiall,
Zit for to purge the penetant withall.
Our nature sin in Adam to expell,
And all trespas committit be our sell.

Our baptisme is not done all on ane day,
Bot all our life it lestis identlie.
Remissioun of our sin induris for ay:
For thocht we fall throw greit fragilitie,
The cunnand anis contract faithfully[2]
Be our grit God, at Font sall euer remaine,
Als oft as we repent, and sin refraine.

2 The covenant once contracted.

We can not giue to God louing conding[3]
For sa grit grace and mercie infynit,
Quhilk institute this Sacrament, and sing
Quhais grit vertew in vers I can not dyte;
Bot mony cunning clerk of it dois wryte
Full Christianlie, als[4] the catechisme buke
Declaris at lenth, quha list to luke.

3 worthy love.

4 also.

The Supper of the Lord, and richt wse of it, to be sung.

OUR Saviour Christ, King of grace,
With God the Father made our peace,
And with his bludie wounds feill,
Hes vs redemit from the hell.

* Even though good intent as their pilot promise and lead.

And he that we sould not forget,
Gaif vs his body for to eit,
In forme of breid, and gaue vs syne[1]
His blude to drink, in forme of wyne.

Quha will ressaue this Sacrament,
Suld haue trew faith, and sin repent:
Quha vsis it vnworthelie,
Ressauis deid eternallie.

We suld to God giue praise and gloir,
That sched his blude vs to restoir;
Eit this in his rememberance,
In signe of thy deliuerance.

Thow sould not dout, but fast beleue,
That Christis body sall resaue
All them that in heauines
Repentand fore thair sinfulnes.

Sik grace and mercie nane can traist,
Bot thay that troublit hertis haist.
Feill thow than sin, * and abstene thy sell,
Or thy reward salbe in hell.

Christ sayis, Sinneris, cum vnto me,
Quhilk myster[2] hes of my mercie.
Neidis thow not my medecine,
I lose my paine and trauelling.

Giue thow thy self thy saull culd win,
In vaine I diet[3] for thy sinne;
My Supper is not greithit[4] for the,
Giue thou can make thy self supple.

Will thow thy sinfull lyfe confesse,
And with this wark thy faith expres,
Sa ar ye worthie, small and greit,
And it sall strenth your faith perfyte.

And thow sall thankfull be thairfoir,
And loue thy God for euermoir;
Thy nichbour lufe, and als supple
His neid, as Christ hes done for the.

[1] then.

[2] need.

[3] died.

[4] prepared.

* Know (or feel) thou then sin.

METRICAL CATECHISM.

Certane Graces to be sunge or said befoir meit, or eftir.

ALL meit and drink was creat be the Lord,
Ressauit for to be with thankfulnes,
To all faithfull knaweris of the trew word,
To satisfie thair neid with sobernes.
All fude is gude, the quhilk God creat hes,
And not to be refusit ony day,
Only to God geuing the louing[1] ay,
Be prayer and be Goddis word all meit
Unto the clene all thingis is clene to eit:
Therefoir, we pray his godly maiestie
To bliss our meit, and all our companie,
And saif vs from exces and drunkinnes;
Eftir our meit to thank his gentilnes.

Christ leirnit vs on God how we sould call,
And bad vs pray, syne hecht[2] to heare vs all.
Our Father God quhilk is in heuin sa hie,
Thy glorious name with vs mot hallowit be.
Lat cum to vs thy kindome and thy gloir,
Thy will mot be fulfillit euermoir
In eird, as it is in heuin, but variance.*
Gif vs this day our dayly sustenance,
Forgif our dettis, for Christis pane and smart,
As we forgiue our detteris with our hert.
And leid vs not into temptatioun,
Bot, for Christ Jesus bitter passioun,
Delyuer vs from euillis spirituall
And corporall, now and perpetuall.
Saif vs, gude Lord, for thy promeis deuyne:
For kindome, power, glorie, all is thyne
For ay. Amen. Lat it be sa euer, we the pray.

We thank our God baith kynde and liberall,
His grace and mercie dois euer indure.
He geuis sustentatioun to vs all,
To man and beist, and euery creature;
And he allone dois feid baith riche and pure:
Thairfoir to God be gloir allanerlye,
Throw Jesus Christ we thank him hertfullie.

1 love.

2 promised.

* Without opposition, universally.

Say the Lordis Prayer aboue writtin befoir supper.

ALL creature on the Lord dependis,
Their sustenance for to ressaue of the.
Their meit and drink in tyme to them thou sendis,
Thow opinnis furth thy hand full graciouslie,
And satisfyis all flesh aboundantlie.
Blis vs gude Lord into thir giftis gude,
Quhilk thow hes giuen to vs to be our fude.

Say the Lordis Prayer, or ane part of the Catechisme efter Supper.

To our gude God, of warldis Lord and King,
Full of mercie, onlie trew and wyse,
Be louing,[1] honour, gloir, without ending,
Kingdome, impyre, hiest renown and pryse,*
With mynde and mouth gif we a thousand syse[2]
All gloir to him, quhilk alone worthie is,
Asking for Christ to bring vs to his blys.

[1] love.

[2] times.

Say the Lordis Prayer aboue writtin, ane Grace to be sung.

WE thank the God, of thy gudnes,
Throw Jesus Christ our gratious Lord,
For thy grit mercie and gentilnes,
Quhilk feidis vs with thy sweit word :
Sen all that euer tuke lyfe of the,
Thow satisfyis aboundantlie,
We praise the all with one accord.

As thow hes fed the sinfull fleshe,
Quhilk sone sall die, and turne in ash,[3]
Siclyke the sillie saull refresche,
The quhilk immortall creat was.
God, for thy grace and mercie greit,
Grant vs ane steidfast faith perfyte,
And in thy gloir with the to passe.

[3] ashes.

To God on hicht be louing maist,
Quhilk loussis sin alanerlie,†
Till all that will repent and traist
On Jesus Christ his Sone onlie :

* Value, estimation, praise.

† Alone looses sin (forgives).

METRICAL CATECHISM.

Thow makis them thy sone and air,
Throw him thow will them saif from cair,
To whome be gloir eternallie.

Followis Spirituall Sangis, and ane Confessioun of Sin, with ane Prayer.

SORE I complaine of sin,
And with King Dauid weip;
I feill my hart within
The wraith of God full deip.
I wyte* my greit trespas
Is caus of all my wo,
Quhair with God greuit was
Full sore, and oft also.

O God, I me confes
Ane sinfull creature,
Full of all wretchednesse,
Fragill, vaine, vyld and pure:[1]
Thair is na gude in me
Bot pryde, lust, and desyre,
And warldis vanitie,
The way to hellis fyre.

[1] vile and poor.

Except God do me saue
From hell and endless paine,
My sin will me dessaue,
Quhilk I can not refraine.
My only hope and traist,
Help my fragilitie
My sinnis to detest,
Resistand constandlie.

O cast me not away
For my greit sinne, O Lord,
I grant my vices all
Blasphemit hes thy word,
God, for thy greit mercie,
And Christis woundis wyde,
Ane steidfast faith grant me
Allone to be my gyde.

* Wyte generally means "blame"; here it seems used as "know" or "confess"

Christ Goddis Sonne alone
Victour of deid and hell,
Thow tuke my nature on,
My sinnis to expell,
And gaif thy self to plaige*
Me catiue to conuoy
To my richt heritage,
From paine to heuinly joy.

Thy seruand Lord defend,
Quhom thow hes brocht so deir,
Trew preichouris to me send
Thy word to schaw me cleir.
Lat me my life amend,
And thairin perseueir,
Grant me ane blessit end
Quhen I sall part from heir.

O Lord God, Haly Spreit,
Full of benignitie,
Trew Christis promeis sweit,
Teich me the veritie.
Expell my ignorance,
My sinnis mortifie,
Grant me perseuerance
Vnto the end trewlie.

FINIS.

Followis ane Sang of our corrupt nature, and the only remeid thairof.

WE wratchit sinners pure,
Our sin hes vs forlorne,
Thairin all creature consauit is and borne.
Sin hes wrocht vs sic paine,
That we, without remeid,
Condamnit are and slaine to hell, the deuill, and deid.
Lord haue mercie on vs. Christ haue mercy, &c.

Our warkis can not be
As dois the law requyre,
Nor yet can satisfie our Fatheris wraith and ire.
No deid can mak vs fre

* Gave thyself to blows, wounds, or sorrow.

METRICAL CATECHISM.

From our grit sinfulnes,
But Goddis Sone must die, for our vnrighteousness.
Lord haue mercy. Christ haue, &c.

Or had not Christ bene send,
Cled in our vylde nature,
Fra hell vs to defend,
Our deidlie wound to cure,
And willinglie to die,
Fra sin to make vs cleane,
We had eternally
In hell condampnit bene.
Lord haue mercy. Christ haue mercie. Lord, &c.

Man now hes thy peace,
Sik lufe God schawist thee ;
He takis the in his grace,
His mortall enemie,
Throw faith in Christ so kynde,
Quhilk frelie gaue him sell
On croce for to be pynd,[1]
To saif vs from the hell.
Lord haue mercy. Christ haue mercie. Lord, &c.

[1] pained.

This we sould euer beleue,
And nocht despair for sin,
For hell can not vs greue,
The deid[2] nor deuill thairin.
We ar maid just and richt,
And fred from panes sore,
Throw Christ, that Lord of micht,
Blissit for euermore.
Lord haue mercie. Christ haue mercie. Lord, &c.

[2] death.

Thairfoir lat vs loue and praise
God the Father feruentlie.
We thank ane thousand syse
His Sonnis maiestie.
We pray the Haly Gaist
Our sin to mortifye,
And nocht despair, bot traist
Goddis word maist faithfully.
Lord haue mercy. Christ haue mercy. Lord, &c.

METRICAL CATECHISM.

Ane Sang of the Flesche and the Spirit.

ALL Christin men take tent aud lier,[1]
How saull and body are at wier,
Upon this eird baith lait and air,
With cruell battell identlie,
And ane may nocht ane vther flie.

[1] take heed and learn.

The Flesche.

The Flesche said, Sen I haif haill,[2]
I will in zouth with lustis daill,
Or[3] age with sorrow me assail ;
With ioy I will my time ouerdryue,
And will not with my lustis stryue.

[2] since I am in health.

[3] ere.

The Spreit.

The Spreit said, Thocht I charge the nocht,
Dreid God, and haue his law in thocht,
Thow hecht quhen thow to font was brocht,
Efter his law lust to refraine,
And nocht to wirk his word agane.

The Flesche.

The Flesche said, I am stark and wycht [4]
To wacht gude wyne,[5] fresche, cauld and bricht,
And tak my plesour day and nicht,
With singing, playing, and to dance,
And set on sax and seuin the chance.

[4] strong and powerful.

[5] swill good wine.

The Spirit.

The Spirit said, Think on the rich man,
Quhilk all tyme in his lustis ran,
Body and saull he loissit than,
And synde was buryit into hell,
As Jesus Christ hes said him sell.

The Flesche.

The Flesche said, Quhat hald I of this,
Laser[6] yneuch and tyme thair is
In age for till amend my misse,*

[6] leisure.

* Sin, the Greek ἁμαρτημα, missing the mark.

And from my vicious lyfe conuert,
Quhen sadnes hes ouer set my hart.

The Spirit.

The Spirit said, Power thow hes none,
In youcht nor zit in eild bygone.
With twinkling of ane eye anone,
God sall the tak at euin or morne,
No certayne tyme set the beforne.

The Flesche.

The Flesche said, All tyme air and lait,
I se all warldly wyse estait
Hald lust vertew in their consait,[1]
With thame I will persew my weird,[2]
Als long as I leue on this eird.

[1] hold lust to be virtue in their esteem.
[2] fortune or fate.

The Spirit.

The Spirit, Zit sall cum the day
The saull sall part the body fray ;
Than quhat sall help thy game or play
Quhen thow man turnit be in as
At first in eird quhen thow maide was.

The Flesche.

The Flesche said, Thow hes vincust[3] me,
I traist eternall gloir to se,
Christ grant that I may cum thairby,
Now will I to my God returne,
Repent my sin richt sore I murne.

[3] vanquished.

The Spirit.

The Spirit, Nane to schame I dryue,
Ane contreit hert help God alyue,[4]
The flesche man die with pain and stryue,
For it was borne to that intent,
In eird with wormes for to be rent.

[4] the living God help a contrite heart.

The Flesche.

The Flesche said, O Lord God of peace,
Help me to turne throw Christis grace,
O Holy Gost my faith incresse,

That I may thole this eirthlie noy,[1]
My hope is in eternall ioy.

The Spirit.

The Spirit said, Now I haif my micht,
Thoch I be ane vnworthie knycht,[2]
Thow God the quhilk is onlie richt,
Thow saif me from the deuillis net:
Thairfore thow on the croce was plet.[3]

The Dyter.[4]

Now hes this ballat heir an end,
God grant ilk man his hart a kend,
To sin na more, syne to Christ wend.
Than sall he turne agane to vs,
And giue vs his eternall blys.

FINIS.

[1] endure this earthly sorrow.

[2] unworthy servant.

[3] nailed to the cross.

[4] the writer.

Then follow many quaint but striking "sangs," such as "Ane Sang of the Croce, and the Frute thairof;" "The Forlorne Sone;" "Ane Sang of the Euangell;" "Ane sang of the Birth of Christ;" "Ane sang of the Resurrection;" "Certaine Ballatis of the Scripture." Then we read, "Heir endes the Spirituall Sangs, and begins the Psalmes of Dauid, with others new pleasant Ballates, translated out of *Enchiridion Psalmorum*, to bee sung."

So much for the earliest form of our Reformation Catechisms, which was metrical, and not set down as question and answer.*

* We append here the "Funeral Hymn" which seems to have been in use in many parts of Scotland; though whether authorised by the Church or not we cannot say:—

FUNERAL HYMN.

Our brother let vs put in graue,
And na dout thereof let vs haue,
But hee sall rise on domise-day,
And haue immortall life for aye. *

* Variations in other editions:—

"Oure broder lat us put in graiff,
. . . . .
And sall immortal live for aye."

DAVIDSON'S CATECHISM.

No. II.

DAVIDSON'S CATECHISM.

Some helpes for young Schollers in Chriſtianity, as they are in vſe and taught; Partly, At the Examination before the Communion: and Partly, In the ordinarie Catechiſme euery Sabboth day, in the new Kirk of Salt-Preſton. 2 Cor. 12. 19. Now we doe al theſe things dearly beloued, for your edifying. Philip. 3. 3. And reioice in Chriſt Ieſus, and haue no confidence in the fleſhe. Multa cauillari promptius eſt, quam æmulari.

It is more eaſie faults to pike,
In many things then do the like.

Edinbvrgh. Printed by Robert Walde-graue, Printer to the Kings Maieſty. 1602. Cum Privilegio Regio.

To the Reader.

IF the often repetitions following, to any man ſeeme tedious and ſu-

Hee is of earth, and of earth made,
And man[1] returne to earth againe;*
Syne rise sall from the earth and ground,
When that the last trumpet sall sound.

The saule reignes with God in glore,
And hee sall suffer paine no more;
For cause his faith was constantly †
In Christes blude allenerly.[1]

His painefull pilgrimage is past,
And till ane end cummit at the last,
Deiand[2] in Christes zocke[3] full sweit,
Bot yet is liuand in his Spreit.

The saull leuis with God, I say;
The bodie sleipes whill domese-day:
Then Christ sall bring them both to glore,
To reigne with him for euermore.

In earth he had vexatioun,
But now he hes saluation,
Reignand in glore and blisse but weir,[4]
And shines as the sunne so cleire.

Yee faithfull therefore let him sleip,
And not like Heathen for him weip,

[1] must.
[2] only.
[3] dying.
[4] yoke.
[5] without doubt.

* And man returne to earth thruch deid.
† For that his faith was constantlie.

perfluous, let him conſider that heere we haue to doe but with rude beginners, that are wained from the milk (as it were) and drawen from the breaſts, to whome as to children beginning to learn, precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, &c. whilk craues painful labour of the teachers, with greate plainneſſe (which is not ſo common perhappes in this our Church and country as needs were), and therefore the Apoſtle Peter ſayth, wherefore, I will not bee negligent to put you alwayes in remembrance of theſe things, though that ye haue knowledge, and be eſtabliſhed in the preſent truth, &c. 2 Pet. 1. 12. much more then, is repitition needful to ſuch as are yong in knowledge, or rather ignorant, as the gentiles wiſely acknowledge who beſought Paul and Barnabas, that they woulde preach theſe words, that is, the ſame words they harde that Sabboth day, to them the next Sabboth day. Act. 13. 42.

To his loving flock of Salt-Preſtoun who by the preaching of the Goſpel, beleeue and turne to the Lorde. Iohn Davidſon, wiſheth

But deiply prent into your breist,
That deid to vs approaches neist.

When cumming is our hour and time,
Then wee must burned be in slyme;
And there is nane vther defence,
Bot die in hope with patience.

Though pest or sword wald us preuene,
Before our hour to slay vs cleine,
They can nought pluke ane little haire
Out of our head, nor doe us deare.[1]

[1] hurt.

When fra this warld to Christ we wend,
Our wretched short life must haue a end,
Changit fra paine and miserie,
To lastand glore eternallie.

Then sall our dayes short and vaine,*
And sin whilke we could noght refrain,
Ended sall be our pilgrimage,
And brought hame to our heritage.

Christ, for thy might and celsitude,
That for our sinnes shed thy blude:
Grant vs in fayth to liue and die,
And syne receiue our saules to thee.†

* End sall oure dayes schort and vane.

† See "Form of Buriall used in the Kirk of Montrois," in Miscellany of the Wodrow Society, p. 298.

DAVIDSON'S CATECHISM.

increaſe of Faith and Repentance, with conſtancie therin, to the end and in the end, Amen.

What hath beene the drifte of my doctrine ſen* God placed mee among you, welbeloued in Chriſte Ieſus, yee cannot be ignorant, ſeing without excellencie of wordes and all curioſitie, in moſte plaine ſorte after my familiar maner, I ſhew† you the Teſtimonie of God, eſteeming‡ not to knowe anye thing among you, as the Apoſtle ſayeth, ſaue Ieſus Chriſt and him crucified. For the whilk purpoſe this daye ſeauen yeare, to wit, the 16 day of Nouember 1595, the firſt time I ſpake among you, I made choiſe of this place of Scripture following, to bee as a ground of that doctrine whilk thereafter I minded to builde thereupon, during our continuance together at Gods pleaſure. The place was this, as ye remember. The people that ſate in darkneſſe, ſawe great light, &c. Mat. 4. 16. Firſt, I opened the true meaning of the place, obſeruing§ ſome pertinent notes therupon. Thereafter I made ſome vſe thereof by applycation to you for that preſent,‖ as a people by the ſea-coaſte, long ſitting in no leſſe darkneſſe, then¶ did they of Galile, that dwelt by the lake of Genazareth, whilk was to them as a ſea: ſhewing therewithall the greate mercie of God towarde you, in offering to you that day the light of his goſpell after ſik a rare manner, ſo that rightly it might be ſaide ouer againe of new, A people that ſate in darkneſſe, hath ſeene greate lighte. Laſt, after all this, I gathered ſome general grounds of Chriſtian religion out of that place, as firſt. The miſerable blind eſtate of man by nature, without Chriſt. Secondlie, the moſte comfortable light of ſaluation in Chriſt. Thirdly, that men receaue Chriſt his light by faith wrought by the holy Spirite in the preaching of the goſpell. Fourthly, the end, that walking in that light of Chriſt, we may glorifie him that hes tranſlated vs out of darknes into his wonderful light.

Heerevnto in the afternoone the ſame daye, I added theſe words of

* Since.

† Shew is here used as the perfect tense of show, instead of shewed or showed.

‡ Esteeming. Davidson here uses the translation in "the Bishop's Bible," not the Geneva, which latter the Scotch ministers generally made use of at that time (Dr Lee's Memorial for the Bible Societies, p. 24. Mr Gunn's preface to Rollock's Works, Wodrow Soc. Ed. p. xx). "I esteemed not to know anything among you," are the words of the Bishop's Bible, or as the margin gives the passage, "I thought nothing worthie to be known."

§ *Observing;* making "observes" or observations, in the form of "pertinent" or suitable notes.

‖ *For that present;* applicable to your circumstances at that time.

¶ *Then,* than.

Chriſt: Behold, I ſtand at the dore and knock, if any man heare my voice and open the dore, I will come into him, and ſuppe with him and he with mee. Reuel. 3. 20. To ſerue as a ſpurre to exhort you to the cheerefull embraceing of ſo comfortable a ghueſt, whilk mooued the whole pariſh preſent, ſo at that time and long thereafter, that as the Apoſtle ſpeaketh of the Galathians, I beare you record that if it had beene poſſible, ye would haue plucked out your eyes and haue giuen them to me. Though nowe and then to ſome I be-come an enemie for ſpeaking of the trueth, God graunt them amendement that offend of ſimplicitie and not of malice. But we muſt not bee offended, though one part onlie, of the foure parts of ground that the ſeede of Gods worde lights on, (and ſeeme for the moſt part to receaue it), bee fruitful, for Sathan is a buſie Biſhep; and perſecution and cares of the world with fleſhly pleaſures, ar not ſoone ouercome. But with this ſorte of people at this preſent I haue not to doe, but onlye with you who obey from the hart vnto that forme of doctrine, wherevnto ye were deliuered. Whilk yee know hes euer bene according to the foreſaid groundes. For the better keeping in memorie whereof, I haue thought good to put them in writ in diuers formes, and ſet them to printing for your vſe as ye ſee, that nothing bee wanting that maye further the ſounde grounding of you, according to your meane capacitie, in the true Chriſtian religion, ſo farre as in me lyeth. Wherefore it reſts, that yee bee not ſlouthful in exerciſing your ſelues, and your families, in reading, learning, and practiſing heereof. Fare-well in Chriſt. 16 Nouember, 1602.

And the Lord ſaide, Sal I hyde from Abraham that whilk I do, &c., for I knaw him that he will command his ſonnes, and his houſehald after him, that they keip the way of the Lorde, to do righteousneſſe and iudgement, &c. Gen. 13, 17, 18, 19.

And the wordes that I command thee this day, ſalbe in thy hart, and thou ſall rehearſe them continuallye vnto thy children, and ſall talke of them when thou tarrieſt in thyne houſe, and as thou walkeſt by the way, and when thou lyes downe, and when thou ryſes vp. Deut. 6. 6, 7.

And they red the book of the law diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand the reading. Nehem. 8. 8.

The Lord eſtabliſhed a teſtimony in Iacob, and ordained a law in Iſrael, whilk he commanded our fathers that they ſuld teich their children, that the poſterity might knaw it, and the children whilk ſuld be borne, ſuld ſtand vp and declare it to their children, that they might Psa. 78. 4, 5, 6, 7.

DAVIDSON'S CATECHISM.

Esai. 28. 9, 10.

Heb. 5. 12.

fet their hope on God, and not to forget the works of God, but keip his commandements.

Whome ſall he teich knawledge, and whome ſall he make to vnderſtand the things that he heareth? them that are wained from the milke, and drawne from the breaſts: for precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

For when as concerning the time, ye aucht to be teachers, yet haue ye neid againe, that we teach you what are the firſt principles of the word of God, and are becum ſik as haue neid of milke, and not of ſtrong drinke.*

Some helpes for young Schollers in Chriſtianitie.

The Forme of familiar inſtruction and examination of rude† people, entring to be diſciples in the ſchoole of Chriſt: practiſed in the new erected Kirk of Salt-Preſtoun, and pariſh thereof before the Communion, not without experience of ſome profite and edification of Gods people. Prayſed be God bliſſed for euer through Ieſus Chriſt our Lord. Amen.

After that the wryter hath taken vp the names in writ, of ſa mony as for the tyme are preſent of them, that were warned to that dyet, according to our viſitation paſſing before: and hath demanded of euery ane, whether they can ſay the x. commands, the Belief, and the Lordes Praier, and hath tryed ſome maiſte ſuſpected of ignoraunce in that caiſe (thocht‡ otherwiſe they affirme, as the maner is, they can ſay them), and exhortation giuen to learne with diligence where they want any thing: we proceid to prayer, after this, of the like maner following.

The Prayer before the Catechyzing, at the Examination.

Bliſſe vs gude Lord, and this familiar exerciſe, that preſently we are to haue (by thy grace) in catechiſing and inſtructing thy people familiarly in the way of trueth: that thereby our owne miſery by nature,

* All these quotations are from the "Bishop's Bible," with one or two slight deviations, as if the author had quoted from memory. In the last of them, "strong drink" is given instead of "strong meat," an evident *erratum* It may be noticed that for "first principles," Coverdale gives "first preceptes."

† *Rude;* dull, ignorant (Latin, rudis); not generally used in this sense by Scotch writers.

‡ *Thocht,* or *allthocht;* sometimes used in old Scotch writers for *though* and *although.*

and happy eſtate by grace in Chriſt, being the better knawin to euery ane of vs, and this grace in Chriſt truely beleeued, wee may learne to deny al confidence in our ſelues, and all other creatures, and putting our hail traiſt* in our allane Sauiour Ieſus Chriſt, may ſtudie to earneſt and vnfenzeit repentance, and amendement of life al our daies, through Ieſus Chriſt our Lord. To whome with the Father, and the haly Gaiſt, be praiſe and glory, nowe and euer. Amen.

The Doctrine and Teaching before the Examinatioun.

For your better inſtruction (well-beloued in Jeſus Chriſt), before I demand† any thing of you, I will familiarly ſet down the ſowme‡ of the mater, whereof I minde particularly to examine you: that teaching going alwaies before examination, the better ye may knaw, what, and how to anſwere. Now, as ye hear at the preaching from time to time, the ſowme and chiefe drift of all our doctrine to be, that all wha wald haue reſt to their ſaules, and life eternall, muſt only cum to Chriſt Jeſus, the ſonne of God, and to nane other. Because there is ſaluation in nane vther as the Scripture ſaieth. For his awin§ ſelfe (allane) bare our ſinnes in his body on the Tree. So it is neidfull that we knaw whereof it comes, that we are ſa ſinfull, that by nature we are ſubiect to condemnation, and whereof our ſaluation in Chriſt commeth, and how we are made partakers thereof: and what is craued of vs, being aſſured of our ſalvation in Chriſt. And therefore we ſhall bring the ſowme of all whereof we are to ſpeake of, vnto theſe foure points.

Act. 4. 12. Isa. 53. 45, 63. 3 Peter 2, 24.

The firſt ſalbe of our miſerable eſtate by nature, and the cauſe thereof. The ſecond, of our redemption, and the cauſe thereof. The third, of our aſſurance of this redemption and ſaluation, with the cauſe and meinis therof. And the fourth and laſt, of our duty being ſaued‖ or aſſured of ſaluation.

But before wee proceede farther, ye are to be admoniſhed, that as all this mater belangs to euerye ane of you in particular: ſo this forme of doctrine eſpecially, craueth ſik particular attendance of euery ane of you (nane of any eſtate, ſexe, or degree excepted) that ye be ready to anſwere to any queſtion that ſhalbe moued: for it is vncertaine to you what queſtion may be demanded of ony of you. Whairof ſeing here we haue better occaſion to trye your attendance, then¶ at the ordinarie preaching, and generall cate-

* *Hail traist;* whole trust.
† *Demand;* put any question to you. ‡ *Sowme,* sum. § *Awin,* own.
‖ *i.e.* of the duties resulting from our being saved. See after. ¶ *Then,* for than.

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chizing before the haill Parochin,* euerye Sabboth afternoone: where na ſik ſeuerall demanding is of euery ane: ye are not to miſſe the hearing of ane word that ſalbe ſpoken, but to mark diligently for your inſtruction, the haill diſcourſe and euery part thereof, that the better ye may anſwer by your awin vnderſtanding to euery point, and not vppon the whiſpering and rounding† in the eare by others next you, whilk on nawaies wee wil permit. For I had rather haif ane ſentence, yea neuer ſo ſmall, ſpoken of your awin vnderſtanding, then ane thouſand ſpoken by ſuggestion and tickling‡ of vthers. And as for me, I ſall labor to bee ſo plaine, that the maiſt rude heir may be able to conceaue what ſalbe proponed, gif attendance ſalbe giuen as becommeth. Now then to the firſt.

The firſte part of our Chriſtian doctrine, touching mans miſerable eſtate by nature.

Then as concerning our condition by nature, we are the children of diſobedience, that is, altogether giuen to rebellion againſt God, and his word, and ſa are plaine rebelles to God. Whilk muſt not ſeeme ſtrange vnto you, (as I perceaue ſum of you to be whiſpering, and ſaying, Jeſus keip vs, as though it were ane abbomination ſa to thinke, or ſpeak: that we are plaine rebels to God by nature). For except ye be ſurely perſwaded of this point, and acknawledge it to be maiſt true: all our teaching, and all your hearing is but in vaine. For

* *Parochin.* Either "the parish," as when in old acts of parliament we read of "the pure (poor) of the parochin;" or "the parishioners," the "parochiani," as they are called in old ecclesiastical Latin (see Du Cange). In the one case the word denotes the *district*, in the other, *people* round "the church," the Κυριου οἰκος; for "church" or "kirk" means properly the *building*, not the people. Hence our Scotch Reformers used generally the word *congregation* as the translation of ἐκκλησία. Coverdale, Tyndale, and Cranmer, in the Translations, do the same (see 1 Cor. i. 2, &c.). Coverdale, in his translation of Erasmus's paraphrase, gives us in 1 Cor. i. 2, "the congregation of God;" and in the paraphrase, "the congregation of the churche;" and in 2 Cor. i. 1, "the congregation of God;" and in the paraphrase, "the Christian company;" and in Rev. i., "John to the seven congregations in Asia."

† *Rounding;* muttering, whispering secretly. Calderwood says in one place, "the Secretar *whispered* in her eare;" and a few paragraphs after, "Lethington smirkelled (smiled in a suppressed way) and *rounded* in her eare" (Calderwood, vol. ii. pp. 236, 240). *Round* is sometimes given *roune.*

‡ *Tickling;* prompting, properly such prompting as is effected by touching or motioning.

what account makes any man of a Phiſitian or Medicinar, that perceaueth and feeleth no ſickneſſe? And what account can we make of the doctrine of ſaluation, that miſknawis* our condemnation, and the cauſe thairof. Thairfore, let vs acknawledge in our heartes, and confeſſe with our mouthes, that by nature we are rebelles to God, as euen in our common ſpeach we grant with our tongue, though unwittingly and without feeling, and conſenting of the heart, in the maiſt parte, whill as we ſay, We are all ſinners. That is, altogidder tranſgreſſors, and breakers of the Lawe of God (for ſin is the tranſgreſſion of Gods Lawe) whilk ſeemeth to be ſpoken of many, rather to cloake and 1 John 3. 4.
make light of ſin then truly to acknawledge the miſery of our nature, whilk is imported thairby howſoeuer we diſſemble the matter. For the Scripture hes concluded vs all vnder ſin, and pronounced that we are ſauld vnder ſinne, and ſa being altogidder ſlaues to ſin, ther remaineth not ſa meikle in vs, as ony free-will at all in vs to do good, for we are dead in treſpaſſes and ſins. And very experience it ſelf Ephes. 2. 1.
teaches euerye Chriſtian, and ſik as wilfully will not be blinde and ſenſleſſe, that all the imaginations and thoughts of the hart of man, or Gen 6. 5.
the vnregenerat part are only euil continually. Whairof it followeth, that beeing the children of diſobedience, not onely ſik as cannot thinke ane gude thocht, or ony wayis performe the leaſt iote† that God commands vs, and ſa offends in defection and omiſſion of our duty: but alſo ſik as are giuen to commit all kinde of ſinne with greedineſſe. Eph. 4. 10.
Being ſik, I ſay, it followes that we are the children of wrath, through the iuſtice of the wrathfull God againſt ſinne, and ſa are gylty of euerlaſting death and condemnation, for the reward of ſin is death. Now Rom 6. 23.
the Law, or the ten commands of God, ſerues as ane glaſſe to let vs ſee our ſinnes, for the knawledge of ſin commeth by the Lawe. And Rom. 7.
thairfoir it is, that we ſameikle vrge, that euery ane haue the ten commands, and the true vnderſtanding thairof in ſome meaſure, that knawing thairby what duety is craued of vs towardes God, in the foure commandements of the firſt Table, and towards our nichtbour, in the ſex commandements in the ſecond Table: and howe vnable we are to performe any of them: yea how reddy and bent we are to brek euery ane, and al of them, and ſa to fal vnder the curſe and condemnation of the Law: we may bee driuen to ſeek for the Goſpell of grace and free remiſſion of our ſinnes in Chriſt, who is the end of the
Lawe, for righteouſneſs vnto euery ane that beleeueth, whairof mair Rom. 10 4.

* *Miſknawis;* is ignorant of. † *Iote*, jot.

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heirafter ſhall bee ſpoken in the awin place Godwilling. It reſts then, that wee knaw whairof, and how we haue this bentnes by nature to ſinne and breaking of Gods commandements, to our eternall condemnation. By creation we haue it not, and ſa God is not the author of it: for it is ſaid, And God ſawe all that he had made, and loe it was gude. Yea, to his awin image God created man at the beginning, that amang all other creatures maiſt perfitely, he might repreſent ye ſoueraigne wiſdome, righteouſneſſe, and godeneſſe of God the Creator: ſa that in him, as it were, was ſet up a little warld. We haue this bentneſſe to ſin then, of the corruption of that gude nature that God made at the beginning, whilk came to paſſe after the maner following.

Gen. 2. 31.

Adam and Eue our firſt parents, being made of the duſt of the ground, and hauing receaued the breath of life by the ſaull ioyned to the body, and made to the Image of God, gude, haly, and righteous, and placed by him in the gardine, or pleaſant orcharde called Paradiſe, to dreſſe and labour it: and hauing receaued commandement to eate of euery tree of the garden, except of the tree of knawledge of gude and euill (whairof God forbade them to eate vnder the paine of death and condemnation: ſaying, for in the day thou eateſt thairof, thou ſall die the death) it came to paſſe through the ſubtelty of the Serpent, or rather the Diuel, abuſing the ſubtelty of the Serpent (wha thairfore is called that auld Serpent the Diuell, and Sathan) that they were begyled, and brought to breake the plaine command of God foreſaid, in eating of the frute of the forbidden tree: Whairthrow they falling from their former gude eſtate, into ſinfull diſobedience, and conſequently vnder condemnation: ſo deſaced the Image of God in themſelues, by corrupting and infecting their haill nature, that they and their haill poſterity were inuolued vnder ſinne and death. For as touching themſelues, it is plaine that they became ſinners, and ſo incurred the ſentence of death and damnation according to the truth of Gods word foretauld them, and therevpon were thruſt out of Paradiſe. And as for vs thair poſterity, we cannot be better nor they whome of we come, and ſtock out of the whilk we are hewin. For wha can bring ane clean thing out of filthineſſe? and ſa, as we ſay, we haue ſin by kinde we coſt it not. And Dauid faieth, Behald, I was born in iniquitie, and in ſin did my mother conceaue me. And this is that originall ſinne whairwith the haill raſe of mankinde is infected, the rewarde whereof is death: as the power that very natural death hath ouer infants that ſinne not after the manner of Adam and vthers, (wha ſinnes with knawledge) is a ſure argument, becauſe being included in ſinning with Adam, they are ſinners: and meikle mair are

Iob. 14. 4.
Pſal. 51. 25.

they and all we gylty of condemnation, when actual ſinne followeth thairvpon. Then, as by ane man ſin entered into the warld, and death by ſinne: ſo death went ouer al men, foraſmuch as all men haue ſinned.

Heir I inlarge the dialogue betweene the Serpent and Eue, and the ſeuerall iudgements of God pronounced againſt euery pairtie offending, in this firſte parte touching our miſery: and thairafter ſhortly repeats the former diſcourſe, and then ſayes after this manner following.

The forme of demanding and aſking, touching the firſt part of the familiar inſtruction.

Q. When I ſall aſke you then, what are ye by nature? Euery ane of you ſall anſwere,

A. I am the childe of wraith, and ſa ſubiect to eternall condemnation.

Q. When the queſtion ſal follow, what is the cauſe of this miſerabill eſtate? Ye ſall anſwere,

A. My ſinne is the cauſe.

Q. When it ſalbe demanded what is ſinne? Ye ſall anſwere,

A. The tranſgreſſion of the Law of God, contained in the ten commandements.

Q. When the ſowme of the ten Commandements ſall bee craued? Ye ſall ſay,

A. The ſomme thairof is the entire and perfite loue of God, and the loue of my neighbour as my ſelfe. The firſt Tabill contayning foure commandements concerning God: and the ſecond contayning ſix concerning my neigbour.

Q. When the queſtion ſalbe moued, Can thou not obey and fulfill theſe commandementes of thy awin nature? Ye ſall ſay,

A. I am ſa far from obeying and fulfilling of them, that I can do nathing but tranſgreſſe and breake them.

Q. Whairof commeth this thy bent diſpoſition to ſinne, and breking of Gods commandements? Ye ſall ſay,

A. Of the gyltineſſe and corruption of nature in my firſt parentes, Adam and Eue.

Q. How were they corrupted, ſeeing God made them gude at the beginning? Ye are to ſay,

A. By the deceat of Sathan in the Serpent, intyſing them to breake Gods command.

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Q. What was the command they brake? Ye ſall anſwere,

A. They ate of the frute of the tree of knawledge of gude and euill in Paradiſe, whairof God forbad them to eate, vnder the paine of death and damnation.

Q. Howe can thou be partaker of the ſinne of our firſt parents, and conſequently of condemnation? Ye ſall anſwere,

A. As they, and we in them became ſinners, for wha can bring ane clean thing out of filthines: ſa the ſentence of death and condemnation fell vppon vs, thair poſteritye for euer.

The ſecond part of the Catechiſme.

Nowe we are to ſee, gif there be any remedy or ſafety for vs from this fearefull condemnation. And in verry diede, if there were na remedy for vs, man and woman were mair miſerabill then the brute beaſt, yea, then the very Toade: for when the braines or harns of it are daſhed out, there is na mair of it: but miſerabill man by nature is ſubiect to vnſpeakable paines eternally, whilk is ſet down in theſe words, Thou ſal die ye death: that is, thou ſalbe ſubiect to ye firſt and ſecond death, in body and ſaul, with all the miſeries that may accompanie the ſame. Whilk muſt be ſameikle the mair painfull to man and woman, becauſe they are indued with reaſon and vnderſtanding aboue the beaſt: whairby they may diſcourſe and confer betwene the happy eſtate from the whilk by ſinne they fell, and that endleſſe miſery whereinto they are fallen. Then ſeing thair is relief for miſerabill and loſte man, wee are to ſee from whence it commeth. From damned man it cannot come, from the Diuell our deadly enemy it cannot come. Angels who are diuerſe in nature from vs, cannot ſatisfie for vs. Our help and ſafety then, is only from the Lord our God, who hath made both the heaven and the earth: who ſaid, I am the Lord, and beſide mee thair is no Sauiour. For our ſaluation commeth not of nature, but of grace. And euen as when a condemned malefactor beeing freely pardoned by the Prince, is ſaid to get grace: euen ſa it fareth with vs, and our merciful God. Then of his awin gude will and free fauour, mooued of tender mercy and compaſſion toward ſik of the race of mankinde, as his gude will hes predeſtinate and elected to ſaluation, before the beginning of the world, that aſwell his iuſtice might be ſatisfied, as his mercy haue place: ordayned our ſaluation to bee wrought by his awin deir and weilbeloued Sonne, verry God and verry man in ane perſon: wha being the ſecond perſon of the Trinity, tooke to him the nature of man, in the fulneſſe of time, of the Virgine Marie, and ſo was called the ſeede of

Psal. 124. 8.
Isa. 43 11.

the Woman that ſall tread down the head of the Serpent, and God manifeſted in the fleſhe, our Immanuel and Ithiel,* and Lord Jeſus Chriſt. This is that only Mediatour betweene God and man, euen the man Chriſt Ieſus, wha was deliuered to death for our ſinnes, and rais againe for our righteouſneſſe. Neyther is there ſaluation in any other: For amongſt men there is giuen nane other name vnder heauen whereby we muſt be ſaued. Nowe, as for the price whairwith he redeemed vs. It was not corruptible things, as ſiluer and golde, but his awin precious blude, as of an lamb vndefiled, and without ſpot, when he ſuffered vnder Pontius Pilate, redieming vs thairby from euerlaſting death and damnation. And by his powerfull reſurrection from the dead the third day, reſtoring vs to righteouſneſſe and life eternall: ſo he was crucified, and died that curſed death of the Croce, concerning his infirmity (or manhoode) and liueth through the power of God (that is his Godhead) to the whilk aggreeth Peters ſaying, he was put to death concerning the fleſhe, but was quickned in the Spirite. For performing of whilk twa parts of a perfite Sauiour, in ſuffering and ouercomming, it behooued him to be God and man in one perſon.

Rom. 4. 25.
Act. 4. 12.
1 Pet. 1. 18, 19.
Rom. 1. 4.
2 Cor 13. 14.
1 Pet. 1. 18.

The forme of demanding and anſwering, touching the ſecond part of this familier inſtruction.

Q. When I ſall aſke thairfore touching the ſecond principle of our Religion, whether there be ony ſaluation for loſte man? Ye ſall anſwere,

A. Yes: or elſe our eſtate were more miſerable then the eſtate of brute beaſtes.

Q. From whence commeth this ſaluation? Ye ſall anſwere,

A. From the tender mercy and grace of God, who louing vs when wee were his enemies, prouyded our ſaluation to bee wrought onely by his wellbeloued Sonne Jeſus Chriſt, made man of the Virgine Marie without ſinne.

Rom 5. 8.

Q. What is Chriſt in perſon, and office? Ye ſall anſwere,

A. In perſon he is God and man, the ſon of God, and the ſon of the Virgine Marie, very God and very man without confuſion of the twa natures.

Q. Why was it needful that hee ſhould be God and man in ane person?

* God with me.

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A. He was man to ſuffer for mankind to the vttermoſt puniſhments due for man's ſinnes: and God to beare vp the manhood in ſuffering and ouercomming to the full.

Q. What is he in office?

A. He is our King, Prieſt, and Prophet: our Mediatour, Redeemer, ruler, preſeruer, teacher: and finallie, he is in all things neceſſarie for our perfite ſaluation without ony helpe, merite, or work of ours, firſt or laſt.

Q. How redeemed he you?

A. By his bludſhed, death, and paſſion, and by riſing againe from the dead the third day.

Q. Then the ſaluation of man is ſo fully wrought, and perfitely accompliſhed by Chriſt in his awin perſon, that nothing is left to bee done or wrought by vs in our perſons, to bee onie cauſe of the leaſt part thereof?

A. That is most certaine. For as his blude purgeth vs from all ſinne, and his perfite righteouſneſſe becommes oures, ſo in him wee are compleit: and ſo ſure is that ſentence, For by ane oblation hath he made perfite for euer, them that are ſanctified. Heb. 10. 14.

Q. Can wee haue no ſaluation except wee haue participation, and be conioyned with Chriſt: ſo that we muſt be his, and he ours?

A. None at all: for ſeeing the cauſe of our ſaluation is in the perſon of Chriſt only, and neuer in our ſelues, but by participation of him: wee can neuer be partakers of ſaluation but by our coniunction and vnion with him, whairby he becomming ane with vs, and wee ane with him, we get through him the ful right of ſaluation and life euerlaſting.

The third parte of our familiar examination before the Lords Supper.

Now ſeing our reconciliation to God and eternall ſaluation, binds in our vnion and true coniunction with Chriſt: we are to learn in the third part, by what meanes this ſtrait communion is made betweene him and vs. Meanes is their nane that properly ioyneth vs with Chriſt but onely Faith, whilk is ane harty receiuing of Chriſte crucified and riſen againe: our alone and ſufficient Sauiour, as he is offered to vs in the goſpell: whilk is wrought by the holy Spirite through the preaching of Gods word, heard and receiued of vs: Whereby we are made aſſured of reconciliation to God, and life euerlaſting through him alone: yea, we are made ane with him, and he becomes ours, and we his: in ſik ſorte, that euerie ane that hath this

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faith, maye ſaye, neither death nor life, things preſent nor things to come, &c. ſalbe able to separate mee from the loue of God, whilk is in Chriſte Jeſus my Lord, who hath loued me and giuen himſelfe for me. Now wee ſay, that faith onely receiues Chriſt, whereby he dwells in our harts. Becauſe neither hope nor loue, nor any other heuinly guift hes that office but onely faith. Hope as a watchman luiks for the end of our faith, whilk is the ſaluation of our ſouls. And loue is faiths handmaid and ſteward, diſpoſing the graces and gudes of faith, by euident demonstration, as it were, witneſſeth and declareth to our ſelues and to vthers, that wee poſſeſſe Chriſt by faith, and haue ſure hope of enjoying ſaluation by him. And heirfore it is, that to beleeue in Chriſte, and to receiue Chriſt, is all one thing. So that when we ſay, faith onely makes vs partakers of Chriſt and his righteouſnes, wee ſeparate not Hope and Charitie from Faith, but diſtinguishing them, giues euery ane of them thair owne proper office, and namely, to faith her proper office: whilk is to make a true and preſent coniunction with Chriſt crucified, and riſen againe to our aſſured reconciliatioun with God. As when we ſay, the Son only and not the Father, nor the holy Ghoſte, was incarnat for the redemption of man. We ſeparate not the Sonne from the Father, and the holy Spirit: but giues vnto him his awin diſtinct and proper office. So the Papiſts ſophiſtry ſerueth for nothing: ſaying, Faith onely iuſtifieth not, becauſe Faith is not allone when it iuſtifieth, but hath Hope and Charity ioyned with it: but they make little of hope, ſa they may haue ſome cloake of charity, whilk ſeemes to make ſomething for their ſtinking merites: for the whilks they make mair adoe, then for Chriſt himſelf. We are ſaid then to be ſaued or iuſtified by Faith onely: becauſe Faith is the onely instrument that receaueth Chriſt, wha ſaued vs by thoſe things whilk he did for vs in his awin perſon, and not by anything whilk hee worketh in or by vs, in our awin perſons, or the perſon of any other. And ſo the merites of men and Angels, are excluded from being any cauſe of the leaſt part of our ſaluation. For God willing to make the ſaluation of his elect ſure, in the perſon of his Sonne Jeſus Chriſt, wald not commit the credite thereof to our ſelves, or to any other: for it is not meete that we ſhould haue the credite of our awin ſaluation in our awin keping any mair, ſeing when we had free-will and power of the keeping of our firſt gude eſtate in Paradiſe, ſa ſodantly, and upon ſa ſmall occaſion we loſt it. For a remembrance and caſtigation whairof, and for humbling of man, God will have a remanent of ſinne to remaine during this life, euen in his choſen children, whilk may euer keep them vnder feare of condemnation in themſelues, and make them ſeeke ſaluation in him only, in

Rom. 8 38, 39. Phil. 3. 8. Gal. 2. 20.

1 Pet. 2. 9.

Ioh. 1. 11, 12. 5. 38, 41.

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Heb. 3. 14.

whome only it is to be found, that is, Chriſt Jeſus his only Sonne, our Lord, of whome truely we are made partakers by Faith only: whilk is that beginning, as the Scripture ſaith, whereby we are made partakers of Chriſt and are upheldin ſa, that no doubting that ariſeth through our awin infirmity, can deface the aſſurance of our ſaluation in Chriſt, poſſeſſed by true Faith, whilk findes euer in Chriſt the full ſatisfaction for our ſinnes, and full reſtoring to righteouſneſſe and Gods fauour, and neuer any of either of them, nor of any part thereof, in our ſelues, nor in our warks, nor in any creature elſe. And this coniunction with Chriſt by Faith is moſte ſure and certaine, thoght it be not naturall, civill, nor artificiall: but meere ſpirituall, myſtick, and ſecreit: and ſa altogidder unknawin to the naturall warldly, and carnall man, wha perceaueth not the things of the ſpirit of God, whom the warld cannot receaue. And certaine it is, that both the enlightening of the mind to acknawledge the trueth of the promiſe of ſaluation to vs in Chriſt: and the ſealing vp of the certaintie thairof in our hearts and mynds (of the whilk twa parts, as it were, faith conſiſts) are the works and effects of the Spirite of God, and neither of nature, nor arte: the preaching of the word, and adminiſtration of the Sacramentes interueening, as meanes and inſtruments whereby the haly Spirit begetteth and confirmeth Faith in our harts. Now as this faith is ordinarily wrought by the halye Spirite through the preaching of the word, and by the Sacraments increaſed and confirmed: ſo it is certaine, where no preaching is, thair, ordinarly can be no faith, and where there is no faith, there is no Chriſt, and wher there is no Chriſt, there is no ſaluation. And howbeit Faith cannot be wrought (wee ſpeake as ordinarily) without hearing of the word, yet the preching and hearing of the worde may be without Faith in manye. For all men haue not Faith, and without the mixture of Faith, the preaching and hearing is vnprofitable. Heirof it is plaine, that neither Turkes, Jewes, Pagans, nor they that heare not the worde at all, as alſo neither Papiſts (who are enemies to true Faith, not knawing, but aboliſhing the liuely nature thereof and preferring the dumbe guyſe of their maſſe, whilk is neither miniſtration of any Sacrament, nor preaching of the word, but contumelious to both, before the preaching of the word) neither Atheists, nullifidians, bare and idle hearers, nor temporarie belieuers, and wha heare not with ane honeſt and gude hart, wanting the gift of true Faith, can be partakers of ſaluation in anye wiſe. And therefore we are earneſtly to pray to the Lorde of the Harueſt, that he would thrust out faithfull labourers into his Harueſt, that is true miniſters and teachers in his kirk, and that he would giue us honeſt and reuerent

1 Cor. 2. 14. Iohn 14. 17.

Eph 1. 13.

2 Thes. 3. 2. Rom. 10. 16. Heb. 4. 12.

hearts, to be profitable and faithful hearers of them by true faith. Now, we have ſik a coniunction with Chriſt, by vertue of our vnion with him by iuſtifying Faith only: that as our ſinnes onely are the cauſe of his death, and that condemnation whervnto he was ſubject: ſo his death and righteouſneſſe onely is the cauſe of our ſaluation. And ſo the cauſe of our ſaluation is onely in him, and the effect whilk is our ſaluation, commeth to vs through him only, poſſeſſed by Faith: whairby he becoming ane with vs, and taking our cauſe vpon him, he deliuered vs from all ſin and condemnation, and preſents vs faultleſſe and righteous before God. Neither aucht this to ſeem ſtrange to vs, as though heereby we were not made free, and truely holy in Gods preſence, and meet to be made partakers of the inheritance of the Saintes in light: or as though we coulde not get the effect in vs, wherof he is the cauſe ſauing the payment, of ane man for another, where ther is no ſik vnion nor coniunction, but the meer right of ſourety-ſhip, both make the pairty indebted for payment, free, and able to enioy his freedom, as law, practiſe, and dayly experience teacheth vs. But we by vertue of our marriage, and coniunction with Chriſt by Faith, haue juſt title and right to him, and ſo to all that is his. As concerning the ſowme of our faith, contained in the articles of the Beliefe, whilk is continually rehearſed amongſt vs, wee are to vnderſtand, that it ſets downe to vs, that there is one God, and three perſons in the Godhead, the Father, the Sonne, and the haly Gaiſt: the Father the maker and preſeruer of all creatures, and fountains of grace and gudeneſſe. The Sonne made man the Redeemer and ranſome for man. The holy Spirite, the ſanctifier and worker of the coniunction betwixt Chriſt and the Faithfull. The ſowm of all is, that euery Chriſtian is ſure and certaine, that his ſaluation is ſoundly and throughly wrought and performed by Chriſt crucified and riſen again. So that nothing reſts for man or ony other creature to doe, for purchaſing or meriting his ſaluation, or ony of the leaſt part thereof, for heere Chriſt receaued by faith, is all, and in all things. For the greater confirmation of vs in this Faith, beſide the worde preached, are added twa holy actions, with outwarde ſignes and ceremonies ſealing vp the ſame ſaluation and faith in Chriſt, to them that beleeue, called the Sacraments: that is, holy ſignes ordayned by Chriſt in the Newe Teſtament, to ſeale vp ſaluation in him, who is ſignified, repreſented, and really, though ſacramentally, exhibited to them that beleeue. Shortly, they may be called the ſeales of the righteouſneſſe of Faith. Theſe Sacraments are twa in nomber: to wit, Baptiſme and the Lords Supper. Baptiſme, importing waſching

Rom. 4. 11.

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and cleanſing: and the Supper feeding and nouriſhment in Chriſt. For the whilk cauſe the outward ſigne in Baptiſme is water, repreſenting the blud-ſhed of Chriſt, for drowning, waſhing away, and remiſſion of our ſinnes, and planting vs in Chriſt, to growe vp with him in newneſſe of life. In the Supper are the twofolde ſignes of bread and wine, ſetting out Chriſt crucified to bee the onely true fude of our ſaules to life euerlaſting. Our entres into Chriſt and his kirk is ſet downe by Baptiſme, and ſo to be miniſtred but once to every one: the ſupper importeth our nouriſhment and continuance in the family and Kirk of Chriſt, and ſo is to be reiterate, and often celebrate, for keeping vs in freſh memory of Chriſt his paſſion, as the continuall fude of ane Chriſtian ſaul, all the dayes of this our life. And ſo both the Sacraments (as doeth the word preached) lead vs to Chriſt crucified onely, for our full redemption wrought in his awin perſon, as that onely cauſe of our ſaluation, and ſeale vp the ſame more ſenſibly to all that beleeue.

The forme of demanding and anſwering, touching the third parte of this familiar inſtruction.

Q. Howe are yee ioyned with Chriſt, and ſa made partaker of him and of his righteouſneſſe?

A. By Faith only.

Q. What is Faith?

A. It is ane heartie aſſurance, that our ſinnes are freely forgiuen vs in Chriſt. Or after this manner: It is the harty receauing of Chriſt offered in the preaching of the word and Sacraments, by the working of the haly Spirit, for the remiſſion of ſinnes, whereby he becummes ane with vs, and we ane with him, he our head, and we his members.

Q. When it ſall be ſaid, Hes euerie man this faith? Ye ſall anſwer

A. No: for as all men haue not Faith, ſa nane can beleeue in him of whome they haue not heard by preaching: and none heares by preaching but they that haue eares to heare, and are ordayned to life euerlaſting. For many are called but few choſen.

Q. When it ſall bee asked, Can this bee ane dead Faith that receaueth Chriſt? Ye ſall anſwere,

A. How can it be dead that receaueth the Lord of life, and very lyfe it ſelfe.

Heir I demand ſome fewe queſtions touching the articles of the Beliefe: and whether they feil any comfort in their harts through this Beliefe, and whether they finde this ſure belief wrought in their hearts by the preaching of the word: and ſo finds the preaching necessary, profitable, and comfortable to them. To the whilk I

receaue many ſenſible, cheereſull, and pertinent anſwers, whilk is the frute and ioy of my labours that I craue. And therefore I chiefly labor this point of feeling knawledge of Chriſt in the people.

Q. What is ioyned with the preaching of the worde in the Miniſterie, for your further ſtrengthening in this Faith? Ye ſall anſwere,

A. The twa ſacraments of Baptiſme and the Lords Supper.

Q. What are theſe Sacraments? Ye ſall ſay,

A. They ar actions commanded by Chriſt to be miniſtred in the Kirk, in ye miniſtration of viſible signs, ioyned with the preaching of the word; offering Chriſt Jeſus crucified onely for ſaluation to the reſt of the ſenſes, that the word preached does to the eares and hearing.

Q. When I ſall aske what is the ſigne in Baptiſme, and what are the ſignes of the Lords Supper? Ye ſall anſwere,

A. Water in Baptiſme, and bread and wine in the Lords Supper.

Q. What ſignifies the ſignes? Ye ſall ſay,

A. They both ſignifie and truly offer Chriſt crucified to the receauers for ſaluation. The water applied, ſetting out the waſhing away of our ſinnes by the bludeſhed of Chriſt: and the bread and the wine the continual feeding and nouriſhment of our ſaules by his death to life euerlaſting.

Q. When ye ſalbe aſked, Do the Sacraments mair really and powerfully communicate Chriſt crucified vnto vs, then the word preached? Ye ſall ſay,

A. Not, but more ſenſibly.

Q. Laſt, when I ſhall demand, Doth any Sacrament more effectually communicate Chriſt crucified vnto vs, then another, or any ſigne more then another? Ye ſall ſay,

A. No: and therefore the bread in the Lords Supper, is no more tranſubſtantiat into Chriſt his body, then is the water in Baptiſme, and the Cupe or the wine in the Supper into the new teſtament, or blood of Chriſt. Finally, all this communication of Chriſt by Faith into the Sacraments, is meere ſpiritual, and ſupernaturall. Sa that thereby Chriſt is not corporally and locally brought out of heauen (whilk muſt needes containe him, and his bodily preſence to the laſt day) to bee in the place of the elements, or to be included within them. But contrariwiſe, by the vſe of the elementes, our hearts are convoyed and carried, to the liuelye conſideration of his death and reſurrection, and from thence to heauen, (where hee ſits at the right hand of God) to feed upon him by Faith, to life euerlaſting, whilk is the verye waſhing of our ſinnes, and true eeting of his body, and drinking of his blude.

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The fovrt parte of our familiar Examination, before the Communion.

Now beeing made truly and really partakers of Chriſt and his righteouſnes by Faith only, and ſo iuſtified, ſaued, and counted truely righteous in the ſight of God, to whome we are reconciled: We are to ſee, what God craueth of vs in our awin part, to witnes our thankfulneſſe for ſo great and unspeakable a benefite. We may not think that we are redeemed from ſinne, to liue ſtill in ſinne, and take our pleaſure therein as wee did before wee were called or beleeued: or that faith deſtroyeth gude works, and taketh away the uſe of charity: No, no: for that were but to deceaue our ſelues, with that deade faith, whereof Iames ſpeaketh chap. 2. and not to haue that effectual faith whereby the iuſt man liueth, Abac. 2. 4. and whilk purifieth the heartes Acts 15. 9. and that worketh by loue Galath. 5. 6. For beeing bought for ſo great a price, we are Gods, and ſo muſt glorifie him in body and ſpirite. 1. Corinth. 6. 20. And as he is God al-ſufficient to vs: ſo muſt we walke before him, and be vpright. Gen. 17. 1. that is, we muſt ſerue him in holiness and righteouſneſſe all the dayes of our life. Luke 1. 74. 75. according to the ten commandements contained in the firſt and ſecond Table, whilke euerye Chriſtian aught to haue by hart perfitely: Firſt, to let him ſe his awin iniquity and condemnation in himſelf: and next, to lead him to Chriſt who is the end of the Law for righteouſness, vnto euery ane that beleeueth, Rom. 10. 4. And thirdly, to bee as a rule whereby to leade his life, Iames 1. 25. To bee ſhort, being in Chriſt, we muſt be newe creatures, not in ſubſtance, but in qualities and diſpoſition of our mindes, and change of the actions of our liues: ſo that we muſt hate and flee that whilk before we loued and embraced: and wee muſt love and followe that whilk before we hated and abhored: that is, we muſt deny vngodlineſſe, and warldly luſtes, and muſt liue ſoberly and righteouſly, and godly in this preſent warld, Tit. 2. 12. Al whilk, is impoſſible to them that have no Faith, and haue but a dead faith, and are enemies to the iuſtifying faith that is in Chriſt Jesus, brag fooliſhly otherwayes of gude workes as meikle as they liſt. For as it is impoſſible to pleaſe God without faith, Heb. 11. 6. ſo it is impoſſible to pleaſe him by ony other meanes than by faith onely, becauſe that in none other is he euer pleaſed, but in his only Sonne, who is made ours by faith only, as before is clearly proued. And ſo the perſon of the worker, muſt be in the fauour of God, and acceptabill vnto him, before euer his workes can be accepted and pleaſe him: whilk cannot be but by Faith onely, whilk makes vs one with Chriſt his Sonne, in whome hee is well

pleaſed, Matth. 15. 5. and ſo being in the fauour of God, by vertue of our vnion with Chriſt, and iuſtification in him before we worke, our workes cannot bee a preceiding cauſe of our reconciliation to God, nor the procurers of Gods fauour to us: na mair than breathing, feeling, ſeeing, hearing, and the haill actions of our naturall life, are cauſes thereof, but the effects only: Sa gude warkes follow as effects of Chriſt in us, poſſeſſed by faith, who by the hid and ſecrete power of the haly Spreit, beginneth to work in vs regeneration, and a renewing of the haill parts and powers of ſaule and bodie. Whilk begun ſanctification and holineſſe, he neuer ceaſeth to accompliſh vnto the day of the Lord Jeſus Chriſt, at what time beeing growne to the fulneſſe of our age in Chriſt, he wil preſent vs faultleſſe to his heauenly Father, as meet to be partakers of the inheritance of the Saints in light, in that life euerlaſting, when God ſall bee all in all things, bliſſed for euer, Amen.

Now this begun regeneration or new birth in vs, ſtands in the mortifying of our aulde corrupted and ſinful nature, whilk is called the auld man: and in quickening and renewing the Image of God, whilk we loſſe in Adam: of righteoufneſſe and true holineſſe, called the new man: whairby thair growes an hatred, lothing, and lawing[1] of ſinne in vs: and a loue, following, and embracing of godlines, and a gude life, whilk is commonlye called repentance, or a turning and change of the mind and deed, from ſathan and ſinne, to God and godlines, whilk indures all the dayes of this lyfe, with a great ſtrife and battel betwene the fleſhe and the ſpirite: that is, the auld man and the new: that euery Chriſtian ſa becomming twa, (as it were in ane) the ane whairof is euer contrary to the vther, is euer occupyed in a continuall warrefare, though ſome in a greater, and ſome in a leſſer meaſure: of whilke battell and ſtrife, the vnregenerate and vnfaithfull, haue neither knowledge nor any feiling, becauſe they remaine on after the auld maner, in Sathans bondage: altogidder walking after their luſtes, in fornication, vncleanneſſe, wrath, anger, malicioufneſſe, curſed ſpeaking, leeing, and ſo foorth. Coloſ. 3. 5. 8. Whilk, as the Apoſtle ſaith, beeing paſt feeling, haue giuen themſelues unto wantonnes, to work all vncleannes, euen with greedines. Epheſ. 4. 19. Yea, they make a paſtime of ſinne, Prouerb. 10. 23. and haue their delite ſo therein, that to twin and part them and ſinne, it is to part them, as it were, and their life. But in the perſon that is borne again of God, this auld corruption of nature called the aulde man, howbeit it ſtriue mightily, and by all meanes, through the working of Sathan that workes in the children of vnbelief, to recouer his king-

[1] bringing low.

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[1] vexation.

dome of ſinne: yet by the power of the Spirit of Chriſt, renewing the ſpirite of our mynde: hee gets ſik a deads wound, that althogh he make us meikle cumber,[1] yet is he never able to ouercome, but in Jeſus Chriſt we are mair nor victors. The aſſurance whairof is our ſingular comfort in this fearful battel between the Fleſh and the Spirite: and therefore the grace of God is ſufficient for vs, who will have his power perfited in infirmitie. And ſo with the Scripture we ſay, that as the warld is altogidder set vpon ſinne, and can doe nathing but ſinne: ſo they that are borne of God ſinne not: not that their ſinnes of themſelues are not deadly, but becauſe their perſons are ſo liuely in Chriſt, that the deadlineſſe of ſin cannot preuaille againſt them: for it is our faith that ouercommes the warld, becauſe Chriſt poſſeſſed by faith hath ouercome the warld. And ſo howbeit the condemnation of ſin be remoued from the faithfull altogidder: yet the battel with ſin remaineth during this life. To this domeſtick inward battel, for the farther tryall of our faith, as our God seeth it needful, is the croce of perſecution externall added: for the better bearing out of al without deſperate fainting, wee haue neede of that worthy gift of pacience, Philip. 1. 29. Whilk is a conſtancie giuen of God, to ſuſtaine and beare out all kinde of afflictions for the name of Chriſt, and therefore is called the pacience of God, and not our awin. Rom. 15. 5. Reuel. 3. 10. for the better fighting as weill of this domeſtique battell, as pacient ſuſtayning afflictions for Chriſt, both in ourſelues, and the reſt of Chriſts members, and haill Kirk of God in this earth, continuall and harty prayer to God is commanded to all Chriſtians, as the chief frute and exerciſe of faith and hope, Ephes. 6. 18. James 1. 3. 4. 5. Whilk prayer is a *confident* and a familiar begging and crauing of God, onely at his commandement, publikely and priuately, in the name of his Sonne onely, and in the name of no Saint, nor Angel, ſik things as be needfull and requiſite for Gods glory and the comfort of ourſelues, and our neighbours: the summe whereof, is ſet downe by Chriſt himſelfe in the Lords prayer. Wherein are sex petitions, touching the glory of God, and our awin weilfare and our neighbors (anſwering to the twa Tables of the Lawe). The firſt three concernes the glorie of God directlye, whilk of all things ſuld be moſt dear, and ſo moſt needfull unto vs: and the vther three the weil of ourſelues and our neighbours, in ſaule and body heir, and alwayes to the end, and in the end, Amen. In the whilk Prayer, as wee are taught to bee moſte humble in our ſelues, in reſpect of our manifold and vnſpeakable wants: ſa wee are taught to be moſte confident in our God through Chriſt, by whom all our wants are repaired and ſupplied in ſaules and bodies, Amen. And ſo

whether wee looke to our iuſtification or ſanctification, they are wholly wrought and perfited by Chriſt, in whome we are compleit, howbeit after a diuers ſort: For our iuſtification is only wrought by him in himſelfe, without vs, ſa that how soone we truely belieue, we are iuſtified, counted righteous, and get the right of life euerlaſting, through the death and reſurrection of Chriſt. And as for our ſanctification, he worketh it in our ſelues by little and little, so that in this life it is neuer perfite in our ſelues, howbeit before the enioying of life euerlaſting he preſents vs faultleſſe before his heauenly Father, to poſſeſſe that kingdome prepared for vs before the beginning of the warld. Whairby the difference clearly appeareth betwixt the ane and the vther, faith and works, iuſtification and ſanctification: the ane, as the cauſe, giues the right of ſaluation: the vther as effect truely declares our meitneſſe for poſſeſſion of our right.

The forme of demanding and anſwering, touching the fourth parte of this familiar inſtruction.

Q. When I ſall aſke you then, What is craued of vs after that wee are ioyned to Chriſt by Faith, and made truelye righteous in him? Ye ſall anſwere,

A. We muſt repent and becum newe perſons, that we may ſhewe forth the vertues of him that hath called vs out of darkneſſe into his maruellous light. 1 Pet. 2. 9.

Q. When I ſall aſke, What is Repentance? Ye ſall anſwere,

A. It is ane ſorrow and diſpleaſure for ſinne, and hatred thereof, and a loue to righteouſnes, preceeding of the knawledge of the truth: whilk by the working of the haly Spirit of regeneration, changeth and renueth the minde of man and woman.

Q. When I ſal aſke, wherein chiefly ſtands Repentance? Ye ſall anſwere,

A. In departing from euil, and doing good, as outward frutes before men of our inward regeneration before God, whilk euer accompanieth true faith in Chriſt.

Q. When it ſall be demanded, Are we whollie and throughly made new by our new birth, so that there remaines no more ſin in vs? Ye ſall ſay,

A. Though the condemnation of ſinne be taken away, yet the battell with ſinne remaines ſa lang as we liue in this life.

Q. When the queſtion ſalbe moued, wha are the parties in this battell? Ye ſall ſay,

A. The aulde man, and the newe man.

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Q. What is the aulde man, and what is the newe man? Ye ſall anſwere,

A. The remanent of ſinne according to our conuerſation in time paſt, after our corruption through the deceiuable luſtes, is the auld man: and the renewing of the ſpirite of the minde, wha after God is created in righteouſneſſe and true halineſſe, is the new man. Or ſhortly ye may ſay, the vnregenerate part is the auld man and the regenerate part the new man.

Q. When I ſall demand, Hath euery Chriſtian theſe twa parts, or twa men in him, and conſequently this battell? Ye ſall anſwere,

A. Yes in ſome ſort, though al not in like meaſure of feeling and fighting.

Q. Gif I ſall aſke any of you touching your awin feeling and experience in this caiſe? Ye ſall anſwere as ye finde the truth in your ſelues, but certaine it is ye may truely anſwere,

A. As our knawledge is ſmall, our feeling is leſſe: and namely, touching the true hatred of ſinne in our ſelues and vthers, and the true love of righteouſneſſe euery way: but yet in Chriſt who is our true holineſſe, we are mair than victors.

Q. When I ſall ſay, What is the chief armour of a Chriſtian in this batteil, beſide faith and repentance? Ye ſall ſay,

A. Hearty and continuall Prayer vnto God onely, in the name of his Sonne onely, for all things needful to our ſaule and body: as ſummarly is contained in the Lords Prayer?

Q. The laſt queſtion will be this, Howe manye petitions are in the Lords Prayer? Ye ſall anſwere,

A. Sex: of the whilk the firſt three concernes the glory of God directlye: and the vther three, his glory in our ſelues, and our neighbours welfare: whilk Prayer, no man can make without Faith. For howe ſall they call vpon him in whome they haue not belieued. Rom. 10. 14. Amen.

After the Doctrine deliuered in effect foreſaid, and a ſhort and ſummar repetition made thereof againe, we proceede to the Examination accordinglie.

The ordinary Catechiſme, as it is taught in the newe erected Kirk of Salt-Preſton euery Saboth day.

Ioh. 11. 25, 26, 27.

Ieſus ſaide to her (to wit, to Martha) I am the Reſurrection and the life, hee that beleeueth in mee, though he were dead, yet ſall he liue, &c. Beleeues thou this? Sche ſaide unto him, yea Lord, I beleeue

that thou art that Chriſt the ſon of God, whilk ſuld cum into the warld.

He that beleeueth in the Sonne hath euerlaſting lyfe, and he that obeyeth not the Sonne, ſall not ſee life, but the wrath of God abydeth on him.

For vther foundation can no man lay, then that whilk is laide, whilk is Ieſus Chriſt. 1 Cor. 3. 11.

And ye are compleit in him, &c. Colos. 2. 10. wha is Alpha and Omega, the beginning and the ending, Reuel. 1. 8. the authour and finiſher of our Faith, Heb. 12. 2. and obtained eternall redemption for vs, Heb. 9. 12. who in the ende of the world hath appeared once to put away ſin by the ſacrifice of himſelfe, Heb. 9. 26. For with one offering hath hee conſecrate for ever, them that are ſanctified. So there is no more offering for ſin. Heb. 10. 14. 18.

For amongſt men there is giuen nane vther name vnder heauen whereby we muſt be ſaued, noyther is their ſaluation in any vther. Act. 4. 12.

Followes our ordinarye Catechiſme according to the former grounds, whilk we teach before the people on the Sabboth daies, taking euery Sabboth a part thereof: and so euerye Moneth once wee goe through the principles of Religion, as they are contained therein: the children of the ſchoole, as by turne they are appointed, by cuples, demanding and anſwering ane another before the people, as by the Catechiſme they are led, after that I haue read and opened a fit and conuenient place of Scripture, according to the part for the day. After al whilk, I ſometimes demand the children, and ſometimes as it ſeemeth meete for edification, any man of the Congregation, how he can anſwere to ſome principall things, after ſik eaſie manner as I thinke his capacity is able to vnderſtand: whairof (praiſed be God) baith I, and the party anſwering, many times receaues comfort, and the Kirk edification.

This is not to prejudge the labours of anye godly learned brethren, nor to make any prescription vnto them who followe the learned Catechiſmes made either by themſelues, or any vther godly learned man: but onely for the edification of our own people, whome we haue trained vp after this manner, as maiſt meit in our iudgment for their capacity, according to the approbation of our Prouinciall aſſembly of *Lowthiane*, by their act made thairanent. The tenour wherof is heirafter ſet downe. And as wee in the meane time are to vſe the godlie Catechiſmes of vthers, as wee may profite thereby, and to reiect and contemne none: ſo gif any Chriſtian can reape any profite by this, we offer it to their diſcretion: Beſeiking Gods haly Majeſtie, to

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bleſſe the godlie labours of all his ſeruants, to his awin glory, the edification of his Kirke, and comfort of the labourers, through Ieſus Chriſt our Lord and only Sauiour. Amen.

At Edinburgh the 7. of Nouember. 1599.

The Prouincial Aſſembly of Lowthiane and Tweddale, having red and conſidered the forme of Examination, and Catechiſme, written by our brother Maiſter Iohn Dauidſon, approues the ſame, and aggrees that it ſall bee imprented. Extract furth of the books of the prouinciall aſſemblie of Lothiane and Tweddale, by mee Richarde Thomeſone clerk therto. Richarde Thomeſone.

The firſte parte of the Catechiſme, touching the ſinful and damnable eſtate of man by nature.

Teacher. What does thou chieflye heare and learne at the hearing of Gods word?

Diſciple. That my ſaluation is in Ieſus Chriſt, the Sonne of God only, and in nane vther.[1]

[1] Rom. 1. 3. & 3. 24, 25, &c. Acts 4 12. 1 Cor. 15. 3, 4, &c.

Teacher. How art thou vnder condemnation, that thou haſt need of ſaluation by Chriſt?

Diſciple. By ſinne, whilk is the breaking of Gods Law, or ten Commandements.[2]

[2] Rom. 5. 12, 18. 1 John. 3. 4.

Teacher. Rehearse the ten Commandments, as they are ſet downe in the firſt and ſecond Table?

Diſciple. Hearken and take heed Israel, I am the Lord thy God, and ſa forth.[3]

[3] Exod. 20.

Teacher. What is ſummarly contained in theſe ten Commandements?

Diſciple. That I ſolde loue God intirely, with all my heart, with all my ſaul, and with my haill minde, and my neighbour as myſelf.[4]

[4] Matth. 22.

Teacher. Can thou not doe ſa by nature, but contrariwiſe hate both God and thy neighbour?

Diſciple. All the imaginations of the thoghts of my heart, are onely euill continually, and ſo are bent to all actual ſin.[5]

[5] Gen. 6. 5. Rom. 7. 14, 15.

Teacher. Whereof commeth this thy bentneſſe to actual ſinne, and breaking of Gods Commandements?

Diſciple. Of the corruption of nature, from my firſt Parentes Adam and Eua, called originall ſinne.[6]

[6] Iob. 15. 14, 15, 16. Rom. 5. 18.

Teacher. How were they corrupted, ſeing they were made gude at the beginning?

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Diſciple. By the deceit of Sathan in the Serpent, makind them breake Gods commandement.[1]

Teacher. What was the commandement they brake?

Diſciple. They ate of the frute of the tree in Paradiſe, whairof God forbad them to eate.[2]

Teacher. Brought this their fault condemnation on them and thair hail poſteritie?

Diſciple. Yes: for in them wee all ſinned, and who can bring ane cleane thing out of filthineſſe: ſa hauing ſin from them, we haue alſo death and damnation, the reward of ſin, through them.[3]

Teacher. Then all being ſinners by nature, we are all by nature the children of wrath and condemnation?[4]

Diſciple. It is ſo: for as by ane man ſinne entered into the warld, and death by ſinne: ſa death went ouer all men, becauſe all men haue ſinned.[5]

[1] Genes. 3. 2. 2 Cor. 18. 3.

[2] Gen. 3. 6, 13, 17. 1 Tim. 2. 14.

[3] Rom. 5 12, 19. Iob. 14 4. Rom. 5. 16, 18. & 6. 28.

[4] Ephes. 2. 2.

[5] Rom. 5. 12.

The ſeconde parte touching our ſaluation by the death and paſſion of Chriſt.

Teacher. Seing then we are iuſtly condemned by Gods Law,[6] afwell for originall as actuall ſinne, whilk is the doctrine of the Lawe: whairof commeth our ſaluation?

[6] 1 Cor. 3. 9.

Diſciple. Of the tender mercye and loue of our God in Ieſus Chriſt his Sonne, and ſecond perſon of the Trinitie, whilk is the doctrine of the Goſpell, or word of grace.[7]

[7] Luc. 1. 78. Eph. 2. 4. & 1. 13. Act. 14. 3. & 20. 32.

Teacher. Why ſay ye in Ieſus Chriſt his Sonne?

Diſciple. Becauſe he only is made vnto vs of God, redemption, and righteouſneſſe, neither is there ſalvation in any vther.[8]

[8] Rom. 3. 24, 25 1 Cor. 1. 30. Act. 4. 18.

Teacher. Seing then all our felicity ſtands in the true knawledge and acknawledging of Ieſus Chriſt to bee our onlie Sauiour, declare what he is in perſon and office?

Diſciple. In perſon he is God and man: and in office hee is Mediatour betwixt God and man, and our onely Redeemer.[9]

[9] Esa. 7. 14. Heb. 2. 16. 1 Tim. 2. 5. Tit 2. 14. Act. 10. 38.

Teacher. Was it neidfull to our ſaluation that he ſhoulde bee both God and man in one perſon?

Diſciple. Yes: for none coulde duely ſuffer for man, but man with God: and none coulde ouercome for man, but God with man in one perſon.[10]

[10] Prov. 30. 14. Esai. 7. 14. Iohn 3. 13. Rom. 1. 3, 4. 2 Cor. 13. 4. 1 Pet. 3. 18. Reuel. 19. 11, 12, 13, 15, 16.

Teacher. Why is he called Ieſus, that is to ſay, that Sauiour?

Diſciple. Becauſe he ſaueth his people from their ſinnes.[11]

[11] Mat. 1. 21.

Teacher. Why is he called Chriſt, that is to ſay, he that is annointed?

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Diſciple. Becauſe he onely is annointed, that is, indued of God with all giftes meit for a perfite Sauiour : as he that is our King, Prieſt, and Prophet.[1]

Teacher. How ſaued he vs ?

Diſciple. By ſuffering all our deſerued puniſhments in ſaule and body, in ſhedding his blude on the Croce : and ſa dying for our ſinnes, and ryſing againe for our righteouſneſſe.[2]

Teacher. Why died he that curſed kinde of death on the Croce, rather then ony vther ?

Diſciple. That thereby taking our curſe in ſaule and body plainly vpon himſelf, he might fully deliuer vs from the wrath to come.[3]

Teacher. Doth Chriſt his blude clenge vs from all ſinne, and his righteouſneſſe imputed vnto vs, truelie iuſtifie vs in Gods ſight ?

Diſciple. Yes : for as our ſinnes imputed vnto him, made him truely gilty of death and condemnation : ſa his righteouſnes imputed vnto vs, makes vs truely righteous in Gods ſight.[4]

Teacher. Whereof commeth this Communion and mutual fellowſhip betweene Chriſt crucified and vs ?

Diſciple. Of the vnion and ſtrait coniunction betweene vs : as of the head with the body. For we are one with him, and he is ours, and wee are his.[5]

The third part of the Catechiſme.

Teacher. Whereby is this vnion and ſtraite coniunction made betweene Chriſt crucified and vs ?

Diſciple. By Faith onely : as the onely inſtrument whereby we receaue him to dwell in our heartes. And ſa by Faith only wee are ſaid to be ſaued, becauſe Faith onely receaueth our onely Sauiour.[6]

Teacher. Then there is no parte of our righteouſneſſe left, without the apprehenſion or grip of Faith, ſeeing it is all whollie in the perſon of Chriſt apprehended by Faith ?

Diſciple. It is ſo : and ſa we are perfitely ſaued by the warkes whilk Chriſt did for vs in his awin perſon, and no wayes by the gude warkes whilk he works in vs with, and after Faith.[7]

Teacher. What is this Faith that is the only inſtrument of this ſtrait coniunction betwene Chriſt crucified and vs ?

Diſciple. It is the ſure perſwaſion of the heart, that Chriſt by his death and reſurrection hath taken away our ſinnes, and cloathing vs with his awin righteouſneſſe, hes throughlye reſtored vs to the fauour of God.[8]

[1] Mat. 1. 26. Pſal. 40. 7. Heb. 10. 5, &c Reu. 5. 9. Eſa. 61. 1. & 63. 1. Act. 10. 38.

[2] Pſal. 22. 1. Matth. 27 26. Luc. 22. 24. Rom. 4. 35. 1 Pet. 2. 24.

[3] Deut. 21. 23. Gal. 3. 13. Mat. 3. 7. 1 Thes. 1. 10.

[4] 2 Cor. 5. 21. Iſa. 58. 9. 11. 1 Ioh. 1. 7.

[5] 1 Cor 6. 15, 17. Eph 1. 22, 23. Colos. 1. 18. Ioh. 17. 21. The song of Sol. 2. 16.

[6] Eſa. 28. 16. Act. 16. 31. Ioh. 17. 8, 25. & 6. 69. & 1. 11, 12. & 5 38, 43. & 3. 36. Rom. 3. 28. 2 Cor. 5. 13. Gal. 2. 18. Col. 2. 6. 7. Heb. 3. 14. 1 Ioh. 5. 12.

[7] Eſa. 63. 3. 5. Eph. 2. 8, 9, 10. Phil. 2. 9. Tit. 3. 5, Heb. 9. 9, 12, 26. 1 Pet. 2 24, 25. & 3. 18. Here is the maine point and ground of our disagreement with the Papists.

[8] Rom. 4. 24, 25. & 5. 12. & 8. 38. & 10. 10. 2 Cor. 5. 3, 4, 7, 18, 29.

Teacher. How is this ſure perſwaſion ordinarlie wrought and kept in the heart?

Diſciple. By the haly Spirit working with the hearing of Gods word preached, and the right miniſtry of the Sacraments, according to the due adminiſtration of Chriſts kingdome in the diſcipline of the Kirk, eſtabliſhed by him in his word.

Teacher. Does euerie ane that heares the worde preached beleeue, and get this ſure perſwaſion?

Diſciple. No: for all men haue not Faith, and they only beleeue that are ordayned to lyfe euerlaſting, and haue eares to heare, wha onely are the true kirk of Chriſt, and his ſheepe, becauſe they heare his voice.[1]

Teacher. Hes thou gotten this ſure perſwaſion of forgiueneſſe of thy ſins, and full redemption in Chriſt?

Diſciple. Yes praysed he God: for I liue by my awin Faith, and thereby haue peace towards God, through Chriſt.[2]

Teacher. Rehearſe the ſowme of thy Beliefe!

Diſciple. I beleeue in God the Father almightie, and ſo forth.[3]

Teacher. Thou beleeues then that there is ane God, and three perſons in the Godhead, the Father, the Sonne, and the halie Gaiſt?

Diſciple. Yes: the Father the maker of all creatures: the Sonne made man, redeemer of his people: and the halye Gaiſt the ſanctifyer.[4]

Teacher. What helpes beſide the worde preached, hes God ordained for the confirmation of thy Faith?

Diſciple. The ſignes or two ſeales, called the Sacramentes of Baptiſme and the Lords Supper.[5]

Teacher. What does the Sacraments ſignifie and ſeale vp to thee, that beleeues in Chriſt?

Diſciple. Remiſſion of my ſinnes in the paſſion of Chriſt, whilk is exhibited by water in Baptiſme, and bread and wine in the Supper. For the mair ſinceare adminiſtration and obſeruation of all, is ordayned by Chriſt the diſcipline of the Kirk.[6]

The fourth part of the Catechiſme.

Teacher. Reſts there any thing for vs to doe, after that we are perfitelie iuſtified in Gods ſight, by Faith in Chriſt?

Diſciple. Yes, very meikle, albeit na wayes to merite ſaluation: but only to witneſſe by the effects of thankfulneſſe, that we are truely ſaued.[7]

Teacher. Whilk are thir effects, whereby we are to witneſſe that we are truely ſaued?

[1] Mat. 13. 58. 2 Thes. 3. 2. Act. 13. 48.

[2] Acts 8. 38. Ioh. 1. 26. 27. Habac. 2. 4. Rom. 5. 1.

[3] Genes. 1, &c. & 17. 1. Eſa. 45. 12, 13. Ier. 10. 11, 12. Dan. 4. 32 & 5 18, 19 Gen. 1. 16. Exod. 20. 23. Eſa. 45, 21, 22.

[4] Mat. 3. 16, 17. & 28. 19. Luc. 1. 35. Act. 4. 24, 27. 1 Tim. 2. 5. 1 Pet. 1. 2.

[5] Mat. 16. 16. Luc. 22. 19, 20. Act 2. 38. Rom. 4. 11. 1 Cor. 11. 24, 25, 26. Eph. 5. 26.

[6] Mat 26. 26, 27, 28. Act. 2. 38. Eph. 5, 26, 27. Matth. 28.

[7] Gen. 17. 1. Exod. 19. 5, 6. Ier. 4. 1, 4, 14. Dan. 9. 18, 19. Eph 2. 10. Tit. 3. 8.

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Diſciple. The glorifying of God, and the edifying of our ſelues and our neighbours, by ſhewing forth the frutes of our new birth in ſanctification.[1]

Teacher. Whilk are the haly fruits of our regeneration and new birth?

Diſciple. Mortification of the aulde man, and quickening of the new man, whilk is called repentance, inherent iuſtice, or our begun halineſſe.[2]

Teacher. What call ye the auld man, and what call ye the newe man?

Diſciple. The corruption of nature that we haue from Sathan by our firſte Parents, is the auld man: and the meaſure of Chriſtes begun holineſſe inherent in vs, is the new man.[3]

Teacher. Then euery Chriſtian becumes twa, as it were in ane: the auld man and the new: the ane euer contrarious to the other, and the ane fighting againſt the vther?

Diſciple. It is ſo: and this battell is that yoake and Croce of Chriſte that we muſt take on, and that straite way that wee muſt paſſe, whilke neuer ſuffers our ſanctification in our ſelues to be perfite in this life.[4]

Teacher. Is the new man able to fight againſt our ſinfull corruption, and get the victorie in the end?

Diſciple. This Battel is ſore: but the victorie is ſure through faith in him that loued vs, and gaue himſelf for vs, in whome we are mair then victors.[5]

Teacher. What is our chief armor in this Chriſtian Battell, beſide Faith and Repentance.

Diſciple. Hearty and continual Prayer to God only, for al things ſeruing to his glory and our comforts, for Chriſtes ſake: as he hath taught vs in the ſex petitions of the Lords Prayer, whilk is as followes, Our Father whilk art in heauen, and ſo forth.[6]

Teacher. How are theſe ſex petitions deuided?

Diſciple. Into twa parts, anſwering to the twa Tables of the Lawe: the firſt three, concernes the glory of God directly: and the other three his glorie in our awin weilfare, and our neighbours.[7]

Teacher. What ſtirres vp and ſharpens vs to earneſt prayer?

Diſciple. The Spirite of God, by meanes of ſobriety, faſting, and diuerſe afflictions, called the Croce of Chriſt, for the bearing whereof we haue need of patience.[8]

Teacher. Then the begun halines of Chriſt in vs, whereby at laſte wee ſall be throughly ſanctified, is no cauſe of our ſaluation, though it muſt goe before our full enioying thairof in heauen?

[1] Deut. 8. 10, 11. Eſa 60. 21. & 61. 3. Zach. 14. 20. Mat. 5. 16. Ephes. 1. 14. and 4. 29. Col. 3. 16. 17. 1 Thes. 5. 11, 12.

[2] Ezek. 36. 26. Ephes. 4. 23, 24, 25. Col. 3. 5, 9. 10.

[3] Rom. 6. 16. & 7. 24. 2 Cor. 5. 17. Ephes. 4. 7, 22, 23, 24. Col. 2. 5, 9, 10, 11.

[4] Mat. 11. 29. & 7. 13, 14. Gal. 5. 16, 17.

[5] Rom. 7. 24. Gal. 2. 20. Rom. 8. 37. Phil. 16. & 4. 3. 1 Thes 2. 24. 1 Ioh. 5. 4.

[6] 1 Kings 8. 39. Ioh. 14. 14. Ephes 6. 18. 1 Thes. 5. 17. 1 Iohn 5. 14.

[7] Mat. 6. 9, 10, &c. Luc. 11. 2, 3, &c.

[8] Psal. 50. 15. Rom. 8. 26, 27. & 5. 3, 4. Act. 13 3. & 14. 23. Gal 6. 12, 14. Heb. 10 36. Iam. 1. 4, 5.

Diſciple. Ye ſay true: for if when we were enemies, we were reconciled to God by the death of his ſonne, much more being reconciled, we ſall be ſaued by his life, in whome we are compleit.[1]

FINIS.

1 2 Cor. 7. 1. 1 Thes. 5. 23. Rom. 5. 10. Col. 2. 10.

N. to the Authour, touching the ſhort Catechiſme immediatlie going before.

I thanke God for your precious pearle little in quantitie, but infinite in waight. I allow and approues the perſpicuitie, ordour, aud ſubſtantious compriſing of ſo great myſteries in little bounds.

The iudgement of another learned man. N.—There is not an idle word heir.

If anything be wrang heir, it is of weakneſſe, and not of wilfulnes: and therfore is humbly ſubmitted to the louing and aduiſed correction of the godlie learned, by Gods worde.

Theſe formes of Praier, and thankſgiuing following, are onely for thankful perſons to God for his benefites, and not for profane abuſers, and graceleſſe deuourers thereof: wha the mair wealth they haue by Gods gift, and the better cheere they make, the more forgetfull of God they are, and ſwell in pride and diſdaine againſt all true thankfulneſſe, ſwaſhing downe to the table like ſwyne, and ſtarting vp like Dogs when they ar filled: thinking the true praiſing of God (namely at Table) to bee but Monkiſh hypocriſie, a Popiſh ceremonie, or loſte time.

Neither is anye man bounde to theſe formes but at his pleaſure, ſo the matter and ſubſtance be not omitted; but reuerently obſerued at euery meale, not onelie by children, but alſo by the beſt and moſt able in the houſe: for the chiefeſt is vnworthie ynough to praiſe Gods halie Maieſtie. And the poſting ouer of this worthie ſeruice, onelie to profane boyes and ſeruing-men becommeth not Chriſtian families.

A Prayer to be ſaid before meate.

Bleſſe vs gude Lorde, and theſe thy creatures whilk of thy gudeneſſe thou giueſt us, for the nouriſhment of this our naturall life, and giue vs grace to vſe them reuerently, and ſoberly, with a gude conſcience in thy feare, to thy glory, and our comforts. Sa that whether wee eate or drinke, or whatſoeuer we doe, we doe all to the glory of God, through Ieſus Chriſt our Lord, and onely Sauiour, Amen.

A thankſ-giuing after meate.

We praiſe thy holye name, O heauenly Father, for al thy gracious benefites ſpiritual and corporall, beſtowed vppon vs to this houre: namely, for the long libertie of the true preaching of the goſpel (wherof alace, we haue been moſt vnworthy) as alſo, we prayſe thy heauenlye Maieſti for this preſent benefite of foode and gladneſſe, wherewith now thou haſte filled our hearts: giue vs grace that ſo long as wee may walke in the ſtrength of this meate and drink, that we be euer reddy to gloryfie thy holy name, in thought, word, and deede, by true faith and repentance. Lorde bleſſe thy Kirk, the King, Queene, and Prince, with the reſt of their Maieſties children, and giue all the gude ſubjects of this Realme, an earneſt care to pray hartely for their preſeruation, in ſoule and bodie, and for their long, happy, and proſperous gouernement, in thy feare ouer this poore Realme: that wee may leade a quiet and peaceable life vnder them, in all godlineſſe and honeſty, without al change or alteration, of the preſent true Religion, and miniſterie of the goſpell, through Ieſus Chriſt our Lorde, Amen.

The Ten Commandements of Almighty God.

Hearken and take heed Iſrael, I am the Lorde thy God, whilk haue broght thee out of the land of Egypt, and from the houſe of bondage.

1. Thou ſal haue nane vther Gods before my face.

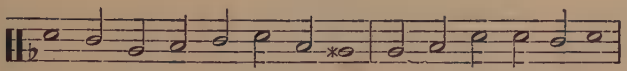
2. Thou ſal not make to thy ſelf any grauen Image, nor the likenes of any thing that is in Heauen aboue, nor in the Earth beneath, nor in the water vnder the earth: thou ſall not bow down to them, nor worſhip them: For I the Lorde thy God, am a iealous God, and viſits the ſins of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and ſhewes mercy vnto thouſandes of them that loues mee, and keepes my Commandements.

3. Thou ſall not take the Name of the Lorde thy God in vaine: for the Lord will not hold him guiltleſſe that takes his Name in vaine.

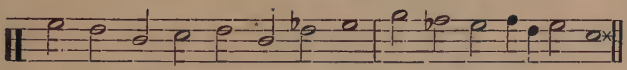
4. Remember that thou keepe haly the Sabboth day: ſex dayes ſall thou labour and do al that thou haſt to do, but the ſeauenth day is the Sabboth of the Lord thy God: in it thou ſal do na maner of wark, thou, nor thy ſon, nor thy daughter, thy manſeruant, nor thy maidſeruant, thy cattell, nor the ſtranger that is within thy gates. For in ſex dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeauenth day. Wherefore the Lord bleſſed the ſeauenth day and hallowed it.

5. Honour thy Father and thy Mother, that thy dayes may be lang in the Land whilk the Lorde thy God giueth thee.
6. Thou ſall do na murther.
7. Thou ſal not commit adultery.
8. Thou ſall not ſteale.
9. Thou ſal not beare falſe witnes againſt thy Neighbour.
10. Thou ſall not couet thy neighbours houſe: Thou ſall not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, nor any thing that is his.

ALTVS.



Lord in great grief I call to thee, and ſay, Lord heare my cry:



vn - to the voice of my re-queſt, thine eares with ſpeede ap-ply.

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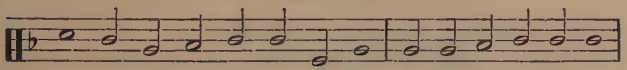
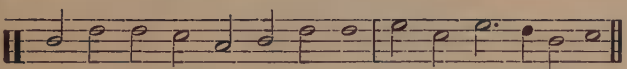
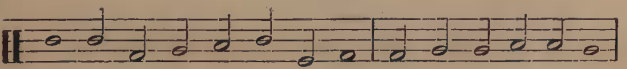

Lord in great grief I call to thee, and ſay, Lord heare my cry:

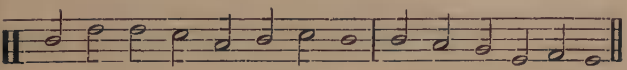


vn - to the voice of my re-quest, thine eares with ſpeede apply.

TENOR.

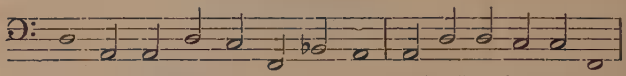


Lord in great grief I call to thee, and ſay, Lorde heare my cry:

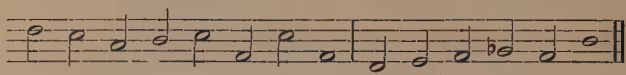


vn - to the voice of my re-quest, thine eares with ſpeede ap-ply.

BASSVS.



Lord in great grief I call to thee, and ſay, Lord heare my cry :



vn - to the voice of my re-queſt, thine eares with ſpeede apply.

Our ſins Lord, if thou mark ſtraitly
Lord, then wha can indure :
For free forgiueneſſe is with thee,
thy worſhip to procure.

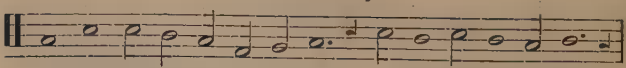
Wherefore I wait vpon the Lorde,
my verry ſaule doth wait :
Yea my haill hope is in his word,
as ſtay in all my ſtrait.

My ſaule does to the Lord aſpire,
mair earneſtly than they :
That watching all the night deſire,
to ſee the breake of day.

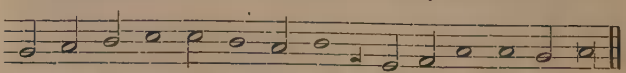
Let Iſrael Gods people, thus,
wait still the Lord vpon :
For with the Lord much mercie is,
and great redemption.

Wha will redeeme true Israel,
that wayteth on his will :
From all their ſins both great and ſmal,
and ſaue them from all ill.

Pſalme Cxvij.



O all ye Nations of the warlde, Praiſe ye the Lord alwaies :



And all his people eue-ry where, Set foorth his noble praiſe.

For great his kindeneſſe is to vs,
his truth indures for ay:
wherfore praiſe ye the lord our god
praiſe ye the Lord, I ſay.

Thy people and thine heritage,
Lord bleſſe, &c.
Gloir to the Father, &c.

No. III.

CATECHISMI LIBER PRIMVS

*De fide, Latino carmine redditi, Patricio Adamſono Scoto Poeta elegantiſſimo Auctore.**

DOMINICA I.

Miniſter. Qvæ vitæ humanæ prima eſt, ac vltima meta?
Pver. Noſſe Deum. *M.* Cur noſſe Deum?
P. Quia conditor ipſe eſt
Humani generis, noſque hac pater optimus alma.
Luce frui voluit, ſeſe vt fontemque, caputque,
Et vitæ auctorem digno obſeruemus honore.
M. Quanam ergo fiunt homines ratione beati?
P. Si Dominum agnoſcant, eius ſi gloria pectus
Occupet, ac toto vitæ reſplendeat vſu.
M. Cur quæſo hic vitæ ſtatuis momenta beatæ?
P. Namque his ſublatis brutis animantibus eſſet
Sors hominis miſeranda magis. *M.* Qui numinis ergo
Ignarus viuit, nil deploratius illo
Eſſe poteſt. *P.* Equidem vt dicis certiſſima res eſt.
M. Quænam cognitio verè eſt germana tonantis?
P. Quum ſic nouerimus diuinum numen, vt illi
Sedulò præſtemus qualem debemus honorem.
M. Quænam recta via eſt venerandi numinis, atque
Quas habeat partes ediſſere, & ordine perge?
P. Prima eſt, vt ſoli fiducia noſtra tonanti
Incubet: vt recto legis ſub tramite, quiſque
Dirigat hoc vitæ ſtadium, pars altera: rebus

* This is Calvin's Catechism, translated by Adamson. We only give a specimen.

Suppetias petere afflictis, dominique potentis
Temporibus dubijs, certam implorare ſalutem,
Tertia : poſtremo vt non ſolum pectore ab imo
Nouerimus, fontem à Domino manare perennèm
Totius ſine fine boni, confeſſio laudis
Accedat : Studiumque almi teſtetur olympi.

DOMINICA II.

M. Macte eſto : verum membra vt per ſingula porro
Progrediar, tu quod primum eſt puer ordine pande.
P. Nimirum, vt ſoli fiducia noſtra tonanti
Incubet. *M.* Id quanam fieri ratione putandum eſt ?
P. Seſe quum bonitas, & celſa potentia nobis
Inſinuant, ſummeque bonum, ſummeque potentem
Nouimus. *M.* An nil præterea nouiſſe neceſſe eſt ?
P. Plane inquam. Nec enim cauſſa eſt cur maximus ille
Ferret opem generi impuro, mundoque rebelli
Explorata Dei bonitas foret : Amplius ergo
Poſcimus, vt quiſque hoc perſuaſum mente reponat,
Se carum, acceptumque Deo, qui munia patris
Impleat, exitioque velit ſeruare fideles.
M. Quinam id conſtabit ? *P.* Sacri me oracula verbi
Erudiunt, læſi pacatas numinis iras
Innocuis nati meritis, patremque benignum
Conſtitui, & pleno bonitatem effundere cornu.
M. Ergo Deo niti qui vult, addicere Chriſto
Se debet, patremque in caro agnoſcere nato.
P. Omnino. *M.* Verum quæ ſumma eſt cognitionis,
Illa Dei in Chriſto, paucis complectere, amabo.
P. Symbolum Apoſtolicum eſt, ab eorum nomine dictum
Chriſticolis, puris ſcripturæ è fontibus hauſtum,
Articulos fidei amplectens, hæc formula nobis
Expediet quæcunque pios ſperare neceſſe eſt.
M. Quin edis noſtræ paucis quæ eſt ſumma ſalutis.

ℙ *Symbolum Apoſtolorum, ſeu Articuli Fidei.*

P. In ſummum confido Deum Patrem omnipotentem,
Auctorem Cœli, & terræ. Chriſtumque in Ieſum,
Vnigenam illius ſobolem, dominumque piorum.
Qui ſacro conceptus erat ſpiramine, natus

Virginis ex vtero Mariæ. Tormenta Pilato
Iudice perpeſſus, crucifixus, mortuus, atque
Clauſus humo, triſtes Erebi deſcendit ad vmbras.
Luce reſurrexit terna rediuiuus, ad alti
Tecta poli aſcendit victor : dextræque parentis
Affidet, in Cælo, & terra cui cuncta poteſtas.
Inde olim adueniet cunctos vt iudicet, & qui
Viuent, & quotquot tam longa abſorbuit ætas.
℣ Confido in ſacrum flamen, ſparſumque fidelem
In terris cætum credo & communia dona
Sanctorum, gratiſque illis peccata remitti :
Experrecturam putri de puluere carnem
Spero, ac in cœlis vitam fine fine beatam.

No. IV.

PARVVS CATECHISMVS

Qvo Examinari possunt iuniores qui ad Sacram Cœnam admittuntur, Carmine Iambico. per R. P.

DE FIDE. CAP. I.

M. Es Christianus ô puer? profare. *P.* Sum.
M. Quid ista confert relligio boni? *P.* Beat.
M. Qui sic? *P.* Beata res Deum cognoscere est :
Hæc una nosque belluis discriminat ;
Ad absque Christo nemo notum habet Deum.
M. Quæ recta summi numinis scientia est?
P. Honore constat. *M.* Quas honor partes habet?
P. Fidem, timorem, vota, grates publicas.
M. Fides quid ergo est? *P.* Efficax persuasio
Dei favoris, nixa verbo, quo pater
Nostræ salutis spondet esse in filio.
M. Quæ summa fidei sit recenseas tuæ.
P. Cuncta in potentem credo genitorem Deum,
Cœlumque terræ qui solumque condidit :
Christumque Iesum filium ejus unicum,

PONT'S CATECHISM.

Dominumque nostrum ; qui Sacro de Spiritu
Conceptus e Mariaque natus Virgine est ;
Sub Pontio passus Pilato præside,
Crucique fixus, mortuusque, humo et datus,
Descendit umbras inferorum ad horridas.
Sub tertium surrexit at vivus diem,
Ascendit in Cœlum, potentis omnia
Dei parentis aque dextris assidet :
Atque inde judex omnibus venturus est
Vivis, tot ante mortuisque sæculis.
Confido Sanctum in Spiritum. Sanctam quoque
Credo per orbem Catholicamque Ecclesiam,
Communionem nempe Sanctorum omnium ;
Remissionem criminum contagii.
Surrectionem spero carnis et novam,
Vitæ beatæ et sempiterna gaudia.
Hæc Christianam summa continet fidem,
Sola Salutem censeo qua me assequi.

M. Summum Parentem, Filium cum Spiritu,
Unumne plures esse vel putas Deos ?

P. Est una personis tribus divinitas.

M. Confessio quid ista vult paucis refer.

P. Patrem supremum, filii Christi Deum,
Simul per illum nostrum et omnium patrem,
Originem primam esse rerum credimus
Causamque : cuncta semper hunc disponere
Sic et creata, possit ut nutu geri
Illius absque et providentia nihil.
Christumque Iesum credimus, natvm Dei,
Dominum piorum, carne terrestre in solum
Venisse tectum, gentis humanæ scelus
Et expiasse, singulis negotio
Plene peractis, quæ salutis opus erant :
Cœlumque conscendisse tandem denuo,
Summi sedere patris adque dexteram,
Omnem tenere quod potestatem sonat
Cœlestis atque terreæ monarchiæ ;
Redibit inde gloriosus hominibus
In fine mundi quodque judex omnibus :
Sanctum quodque esse Spiritum verum Deum.
Divina virtus quum sit et potentia,

Obsignet imis inque cordibus Dei
Promissa nobis facta Christo in filio :
Demumque sanctam redditam esse Ecclesiam,
Et noxiarum liberatam sordibus,
Dei benigna gratiæ clementia ;
Post et caducæ terminum vitæ, pios
Vitæ ad perennis excitandos gaudia.
M. Ex temetipso credis istane omnia ?
P. Non ; ipsa donum nam fides est Spiritus.
M. Quid parta prodest ? *P.* Justificat apud Deum.
M. Quid ? Sancta nonne vita nos justos facit ?
P. Nemo meretur justus actis effici.
Viri infidelis facta sunt enim omnia
Peccata, fructus ut mali malæ arboris ;
Nec justa prorsus vita sanctis est Dei,
Sed mixta inhæret carnis imperfectio.
M. Quo jure justos reddit ergo nos fides ?
P. Quia apprehendit firmiter clementiæ
Promissa nobis facta per Christum Dei.
M. Expers bonorum num fides operum valet ?
P. Imo esse nescit. Ignis haud enim caret
Calore. Christus nostra nec redemptio est
Tantum, regignit Spiritu sed et Sacro
Suos, ut actis innovent vitam bonis.

De Lege. Cap. II.

M. Qui rite summo serviendum numini est ?
Humana nunquid suadet uti inventio,
Mandata tantum cælica aut ut ordinant ?
P. Divina lex est insequenda regula,
Fucata non intentio mortalium.
M. Quæ norma vitæ cœlitus nobis data est ?
P. Hæc ipsa voce quæ tonantis est Dei
Prolata denis hisce sub sententiis :
1. Adverte gens Hebræa, sum Deus tuus,
Ego Jova te qui servitute Ægyptia
Durique solvi regis e tyrannide.
Extraneos ne habeto me coram deos.
2. Idola faxis sculpta ne tibi ; neque

PONT'S CATECHISM.

Delineatam numinis ad imaginem
Quamcunque formam, quam superne continent
Augusta Cœli templa, tellus aut patens
Infra, sub imo lympha vel terræ sinu.
Non hæc adora procidens, honoreve
Dignator ullo. Nam Deus fortissimus
Ego æmulator sum tuus Jova, qui patrum
Delicta in ipsos mulcto vindex filios,
In tertium quartumque in illorum genus
Exosa queis est nostra vis ; clementiam
Monstrans in horum stirpis et millesimos
Qui nos amantque jussibusque obtemperant.

3. Jovæ tremendum ne Dei nomen tui
In rebus usurpato vanus irritis :
Insontis illum non enim feret loco,
Frustra suum qui nomen usurpat, Deus.

4. Memento sanctum Sabbati serves diem :
Luces labori sex habeto, sed Deo
Septena sacra Sabbati dies tuo
Jovæ est. In illo non operis exerceas
Quicquam, nec ipse, filius, nec filia,
Nec servus, ancilla, aut pecus, qui intra tuas
Portas moratur hospes aut extrarius.
Nam sex diebus machinam Cœli Deus
Terræ globumque finxit, et mare, omnia
Quæcunque et hisce continentur, septima
Quievit atque luce : Sabbatum suo
Faustum ominatus proin sacravit cultui.

5. Honore patrem debito et matrem cole,
Longævus in tellure ducas ut dies
Illa daturus quam Jova Deus est tuus.

6. 7. Occisor haud sis. Haud adulter sordidus.

8. 9. Non fur. Propinquo falsus haud testis nocens.

10. Ædis propinqui ne cupido cor tuum
Titillet. Ejus ardeas ne conjugis
Amore : servum nec, vel ancillam, aut bovem
Asinumve, quicquam reive alius appetas.

M. Cujusque sensum redde mandati brevi.

P. 1. Lex prima, jus auctoritate muniens,
Integrum honorem præcipit Deo suum
Deferre soli : cuncta videt nam Deus.

2. Secunda cultus rejicit præposteros,
Idola quavis arte ficta non ferens,
Causa exprimendi vel colendi numinis :
Minas et addit ; vindicem sui Deum
Severum honoris ; at piis mitissimum.
3. Non sola damnat tertium perjuria
Scitum, sed omnem nominis levem Dei
Abusionem ; vultque præclara omnia
De ipso loquamur, pœna vel certa imminet.
4. Lex quarta partim prisca ceremonia est ;
Figura nobis spiritalis a malo
Vacationis ; ordinis partim datur
Ergo : piorum grex in unum quo fluens
Auscultet alti legibus Jovæ, preces
Fundat, sacris communicet mysteriis,
Statosque servans rite sacrorum dies,
Partim levamen denique ut servis foret,
Longæ laborum quos premunt molestiæ.
5. Parentum honorem quinta cernens sanctio,
Amare mandat hos, et illis obsequi,
Pie et juvare si petat necessitas,
Longæque vitæ præmio nos provocat ;
Et rite quisquis præest parentem intelligit.
6. Sexta nefanda cæde non tantum manus
Vult abstinere, quin et omnem injuriam
Damnat, latensque cordis odium legifer ;
Pressos juvare et mandat, et malum pati.
7. Adulteros nec septima tantum arguit,
Omnem sed et scortationem, verbaque
Non pura, pravas mentis et libidines,
Castumque contra corpus et cor exigit.
8. Octava furti nomine omnes denotat
Lex et rapinas, et dolos, et impias
Exactiones, et malas lucri vias ;
Bonis levare vultque nostris indigos.
9. Testes iniquos exprimens vetat simul
Lex nona falsis alterum calumniis
Ne quis palam lædatve, clamve detrahat ;
Bonam tueri mandat et famam omnium.
10. Deliberatum cordis haud solum malum,
Sed noxias taxat simul lex ultima

PONT'S CATECHISM.

Cupidines, imasque radices mali.
M. Nunc redde legis integræ compendium.
P. Ex corde toto nos et anima omni Deum
Amare, toto et virium conanime ;
Ut nosmetipsos proximosque. Proxima eſt
Et ipsa nobis tota gens mortalium.
M. Ex te potesne jussa legis exequi ?
P. Nunquam. *M.* Quis ergo servat in te ? *P.* Spiritus
Sanctus. *M.* Sacro num flamine imbutus potes
Complere punctis imperata singulis ?
P. Nec illud. *M.* Atqui tramitem ad unguem Deus
Qui non sequuntur legis omnes devovet.
P. Verum. *M.* Salutem quomodo speraveris,
Diris et illis ergo legis eximi ?
P. Me liberavit Christus a legis jugo.
M. Qui sic ? *P.* Ferendo vicit is mortem, suis
Vitamque reddens victor, acceptos patri
Nos impotentes ipse perfectus facit.
M. Quis legis usus ergo nobis nunc manet ?
P. Non posse justos actubus nos effici
Dum monstrat, ad Christum relegat ; interim et
Infirmitatis conscios monet, Deum
Prece invocare, et viribus niti omnibus
Magis magisque legis exactum in scopum.

DE ORATIONE. CAP. III.

M. AD quem precando vota supplex dirigis ?
P. Solummodo uni supplico Deo, patri,
Tantumque Christi nomine offero preces :
Ille advocatus pro piis intervenit,
Nobis reliquit et precandi formulam,
Quam semper orans intuor, vota omnia
Normamque ad illam formo. *M.* Recita quænam ea est.
P. Pater supreme noster, ô Cœlum incolens,
Sancte colatur nominis splendor tui.
Veniat tui sperata regni faustitas.
Divina fiat, sicut inter cœlites,
Ita et voluntas terreo tua in solo.
Nostrum diurnum confer hodie victus modum ;

Remitte nobis lenis atque debitum,
Nos debitorum ut noxiis ignoscimus.
Tentationem neve ducas in malam,
Nos a maligno sed nocente libera.
Regnum potestas namque tibi et gloria
Stat sæculorum sempiterna sæculis.

M. Precatione quid petas ista, explica.

P. A Patre nostro (nempe communi piis)
Cœlum supremus qui monarcha possidet,
Sex opto: primum nomen ut sanctum Dei
Suis per orbem celebretur laudibus.
Ut deinde regnum quo suos bonus fovet
Crescat, fidelis copia florens gregis,
Regnum scelesti quo Satanæ corruat.
Ut tertio divina sic terræ in solo
Fiat voluntas, omnes ut ei pareant,
Parent cohortes angelorum ut cœlites.
Quarta diurni voce panis, omnia
Quæ vita præsens exigit comprendimus;
Hunc et precando cœlitus nobis dari,
Testamur in diem Deo nos vivere.
Quinta remitti nostra nobis debita,
Peccata nempe, gratia mera Dei
Rogamus: et nos profitemur fratribus,
Ut patris alti filiis, ignoscere.
In ultima ne cum scelestis nos Deus
Carnis, precamur, illice abripi sinat
Contagio, malisque demonis dolis;
Sed spiritu nos protegat sancto et regat,
Ejusque demum laude vota claudimus.

De Sacramentis. [Cap. IV.]

M. Quam victimam censes Deo gratissimam?

P. Audire vocem numinis termaximi,
Parere verbo mentis affectu et pio.

M. Verbum quis offert? *P.* Rite qui vocatus est
Christi Minister, audiendus omnibus.

M. Ultrane verbum jungitur nobis Deus?

PONT'S CATECHISM.

P. Connexa Sacramenta sunt verbo ; notæ
Dei favoris, extero signo piis
Quæ spiritales res adumbrant, et rata
Reddunt salutis pacta nobis fœdera.
M. Cur instituta sacra sunt hæc symbola ?
P. Infirma noſtra ut sublevetur hinc fides.
M. Externa per se signa tantam vimne habent
P. Non signa, signis juncta sed vis spiritus.
M. Quot esse Sacramenta nostra ais ? *P.* Duo :
Baptisma, Cœnæ sacramque Eucharistiam.
M. Baptisma quidnam signat ? *P.* Undæ symbolo
Remissionem noxiarum, innoxio
Mentes lavari nempe Christi sanguine,
Nos et regigni Spiritu Sancto, indicat,
Ut innovemus actubus vitam bonis.
M. Quis rite sacro tingitur baptismate ?
P. Vera paratus fide et pœnitentia.
M. Cur ergo lymphis eluuntur parvuli ?
P. Non est necesse semper hæc actu ferat
Baptismus, ætas at capax id exigit.
Adultus annis instruendus est puer,
Olim ut recepti vim sciat Baptismatis.
M. Quid sacra præfert Cœna mysticum piis ?
P. Per spiritalem corporis Christi Dei
Esum, cruoris illiusque poculum,
Vitam educari nos in æternam notat.
M. Quid signa panis et Lyæi suggerunt ?
P. Ut ista corpus nutriendo roborant,
Sic corporis virtute Christi et sanguinis
Mentes aluntur et vigorem habent suum :
Inclusa non sit vis ut ista symbolis,
Sed spiritu Christum superne quærimus,
Coelo paterna considentem in gloria.
M. Istuc ad illum pervenire qui licet ?
P. Fide ; piorum cordibus quam Spiritus
Divina virtus imprimit, verbi Dei
Promissionum nosque certos efficit.
M. Qui mysticæ rite Cœnæ communicant ?
P. Sese probantes, divus ut Paulus monet,
Fide atque amore, pœnitentia et pia.
M. Perfecta prorsus hicne quæritur fides ?

P. Vix invenitur illa : sed Cœnæ sacer
Cibus medelæ servit infirmis loco.
M. Conferre Sacramenta qui debent ? *P.* Dei
Verbi Ministri : qui prophanos a sacris
Arcere, causis rite cognitis, valent.

FINIS.

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--Craig's catechism. (Shorter) catechism.--Rudimenta pietat
--Appendix: I. Metrical catechism. II. Davidson's catechism
III. Adamson's Latin Metrical catechism. IV. Pont's Latin
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